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Synchronicity and Leadership

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SYNCHRONICITY

AND

LEADERSHIP

Proefschrift ter verkrijging van de graad van doctor aan Tilburg University op
gezag van de rector magnificus, prof.dr. E.H.L. Aarts, in het openbaar te
verdedigen ten overstaan van een door het college voor promoties
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Philip Merry,
geboren te Shirebrook, Verenigd Koninkrijk

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Overige leden:	Prof. dr. F. Lambrechts Prof. dr. J.W. van Saane Prof. dr. C.P.M. Wilderom Dr. E. Szafir Holcman

WILLIAM WORDSWORTH

Ode on Immortality

Trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing Boy,
But He beholds the light, and whence it flows,
He sees it in his joy;
The Youth, who daily farther from the east
Must travel, still is Nature's Priest,
And by the vision splendid
Is on his way attended;
At length the Man perceives it die away,
And fade into the light of common day.

OR DOES HE?

Abstract

Synchronicity is the experience of having something or someone turn up in one's life which seems to give meaning to current questions or issues and is an experience common to many people. It is a phenomenon that is often described as "luck", "coincidence", "fate" or "chance", and was the subject of extensive research and writing by the psychotherapist Carl Jung who first used the word. While much has been written anecdotally about synchronicity in the personal domain, i.e. how it influences the choice of partner, location of a new residence, or indications of health, there is very little written about synchronicity in the leadership domain, which makes it a fertile area for research. It is the contention of the research that synchronicity does, in fact, happen to leaders, but because of the dominance of the Newtonian logical paradigm in the workplace, the voice of synchronicity is muffled.

The research uses a grounded theory approach (Gioia D. 2012) to conduct fieldwork with a group of 18 international leaders in Ethiopia and with seven leaders of 6 nationalities from 3 continents (USA, Europe and Asia) comprising three women and four men. The fieldwork explores their experience of synchronicity, spanning needs, definition, process, factors that facilitate, business results and personal transformations that come from synchronistic events.

Using participant data and the author's own extensive experience of the phenomenon a holistic, dynamic model of synchronicity is built identifying the flow of synchronicity from individual needs, to out of the blue events and the results they bring, to looking at the long term benefits of a life of synchronicity.

Various domains of literature (psychology, quantum physics, biology, spirituality, complexity, adult education) are explored to identify writers, models or mentions of synchronicity that link to ideas generated in the field work.

This is the first research on synchronicity and leadership using grounded theory, and the potential benefits are that it could point the way towards developing a link between synchronicity and leadership. A new potential tool Synchronistic Inquiry (SI) is explored that could help identify openness to synchronicity.

I am interested in this topic because of the potential benefit that synchronicity could bring to leaders in helping them find answers to the important leadership issues of the 21st century.

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SYNCHRONICITY AND LEADERSHIP

A Dissertation by Philip Merry

CHAPTER 1. TRAILING CLOUDS OF GLORY?

1.1 Synchronicity Incident One

1.2 Synchronicity Incident Two

1.3 The Case for Synchronicity

The English Romantic poet William Wordsworth in his poem Ode on Immortality speculates that the child is born with a light from clouds of glory, a connection to the transcendent beyond the everyday. He writes that as the child grows older and is influenced by the cares of the world that this light fades away and dies as we grow older. But what if the light does not fade away? What if we could still access it throughout our lives? What if that light is a mechanism for receiving wisdom and guidance in the day to day larger and smaller decisions that we need to make on our life's path?

This dissertation is about exploring our connection with that light, a potential connection to an a-causal guidance system, and the implications it may have for leadership. In the same way that a Global Positioning System lets you know where you are on the physical map, what if that light could connect you with a sense of purpose and direction in your life. What if that light could help you understand that you are not alone, that you are supported, and that guidance is at hand to help with the issues you face in life.

That light which Wordsworth says “lies about us in our infancy” and is our “joy” can be seen as a metaphor for the phenomenon of synchronicity. Synchronicity is a non-linear, a-causal phenomenon where unexpected events, people and situations appear in our lives in a way that has meaning for us. And it is the connection between synchronicity and leadership that I would like to explore in this research.

I am interested in synchronicity because it has the potential to make a contribution to the leadership field. It is also a phenomenon that I have

experienced in my own life as attested to by the two incidents described below.

1.1 Synchronicity Incident One.

For the last 25 years I have run my own consulting business, and on November 17th 1995 I was assessing my company's monthly finances and realised that I needed \$15,000 to balance the books that month. I wondered to myself "How am I going to find \$15,000 ?" It was 3.50pm.

At 4 pm I received a phone call from my Dutch partner Dr Fons Trompenaars, who was booked to speak in Beijing the following week but could not attend. He asked me to speak in his place and indicated that the fee would be \$15,000. I needed \$15,000, and within 10 minutes it appeared.

1.2 Synchronicity Incident Two.

On November 9th, 2015 I was having a coffee with a friend in a Singapore shopping mall and was telling him that I had had a dream the night before where in a previous life I was a freedom fighter. I also told him that this year was my 66th year and that the Mandarin meaning of six was luck and therefore this was my "luck-luck" year. At that precise moment, I noticed a man passing by wearing a T-shirt. On the back of the T-shirt were the Numbers 66 and the words freedom fighter. I quickly ran after him and took a picture.

In simple terms, synchronicity can be described as two events coming together in a non-causal way which has meaning for the person involved. The non-causal element is crucial, meaning that nothing happened in a logical way that caused the event. I had not told Dr Trompenaars that I needed \$15,000, and I had not arranged for the man in the t-shirt to appear at the time he did.

For synchronicity to happen, two events are needed. The two events in the first story were: as a leader of my consulting firm I needed \$15,000 to balance the books: this is event one. Ten minutes later my partner in Amsterdam called me with a \$15,000 inter-cultural leadership project: this is event two. It had meaning for me because event one and event two came together and met my need for \$15,000. Had I not needed \$15,000 then the request for me to conduct the Beijing project would merely have been a welcome but fortuitous coincidence.

Example two is a synchronistic event because the T-shirt of the passer-by was an exact mirror of what I had just shared with my friend. I knew that the event contained a meaning for me. As I reflected more the meaning seemed to be this: in my 66th (or “luck-luck” year) I was finalising research which could possibly help leaders break free from the constraining logical, linear paradigm that sometimes constrains the voice of leaders. The words “freedom fighter” seemed to be an appropriate phrase for this work where I was advocating for the voice of leaders be freely heard. And the “luck-luck” year was an indication that luck would be on my side in the year 2016 when I would complete my PhD draft dissertation. The event confirmed for me that I was on the right path with my PhD.

These are two examples of types of synchronicity that I have experienced, and they are typical of synchronistic events that have happened to me throughout my whole life and partly explains my fascination with this topic.

1.3. The Case for Synchronicity and Leadership

For large portions of my life, although synchronistic events have happened to me, I did not give them any special attention except to say, “isn’t that interesting” or “I have always been lucky.” It was only when I

began to read more deeply about the subject and discover that organisational leaders I worked with also experienced synchronicity, that I decided to research the phenomenon more deeply. In many disciplines such as quantum physics, psychology, religious studies, neuro-science, social media I noticed hints of a possible connection between events, or an “entanglement” between people which went beyond logical or rational explanation. We live in a world imbued with the Newtonian paradigm coming from the 18th-century scientist Sir Isaac Newton; a paradigm of the separation of matter, of logic and causality. The strange phenomenon of synchronicity where meaningful events seem to happen by chance does not belong in the Newtonian world, and I wanted to further explore just where synchronicity did belong?

I have been a leadership consultant and coach for thirty-seven years and in that time leaders have shared with me their beliefs and values. I remember a Norwegian MD of a European Telecom firm in Bangkok who shared with me that he made most of his business decisions using intuition and synchronicity, and he asked me not to tell his staff. Intuition is defined as, “natural ability or power that makes it possible to know something without any proof or evidence” (Merriam-Websters Dictionary, 2016). Intuition is connected to synchronicity in that it often precedes a synchronistic event. When I asked the Norwegian CEO why he did not want me to tell his staff, he said that he was afraid that his credibility as a leader would be affected. As I reflected on this, I wondered if not sharing synchronistic events that had happened to them might be more widespread among leaders.

I am interested in research into synchronicity and leadership because I want to explore the experience of leaders with this issue, and in particular, I was interested to explore whether leaders experienced situations where

solutions were provided to organisational issues through a dynamic other than causal reasoning and logical analysis.

We live today in a society that is interested in unusual ways of knowing about and understanding life. For example Divination, the art of knowing the future by using devices such as the Tarot and the I Ching are very popular in society today. If one searches the internet for the phrase "I Ching" there are over twenty-one million hits. It is interesting to note that the I Ching (a Chinese divination system) was very influential on Jung's thinking about synchronicity. In a discussion on Jung's fascination with the I Ching Haule reports:

it would be difficult to find a more perfect fit for the theory of synchronicity than the metaphysics of the I Ching

(Haule 2011 p. 80)

I wondered why interest in a-causal metaphysics was not reported more often in the world of leadership. Although I began my synchronicity journey reflecting on my own life, I began to find other voices who wrote about or hinted at the phenomenon of synchronicity. Voices such as Walter Baets former MBA Director at Marseille School of Management who reports that:

Despite the two great revolutions of the previous century – the theory of relativity and quantum mechanics – almost the whole scientific community is still focussed on Newtonian principles, that is to say, fixed time and space.

Quantum mechanics has undeniably introduced us to non-locality, entanglement, synchronicity: concepts that thus far have not yet been applied in business, economics or social science at large.

(Baets W, 2009 p. 4)

Voices like Joseph Jaworski who in his book *Synchronicity* (1996) made a major contribution to the field, bringing leadership and synchronicity together. Part biographical, *Synchronicity* (Jaworski J. 1996) traces Jaworski's journey via many synchronistic events, which ended up with the establishing of the American Leadership Forum. A true leader according to Jaworski was one "who sets the stage on which predictable miracles, synchronistic in nature, can and do occur". (Jaworski J. 1996 p. 182)

Synchronicity has been experienced by many in their private life but is seldom explored in the leadership arena. In my exploration of the phenomenon of synchronicity and leadership, it is my hope that this research will encourage more reflection on the role that synchronicity could play in the leadership domain, and the possibilities that could open up if indeed it were a topic worthy of further study.

CHAPTER 2. SYNCHRONICITY: THE BIG PICTURE

2.1 Synchronicity Defined

2.2 Synchronicity in Daily Life and Synchronicity in Leadership

2.3 Shifting Paradigms in Leadership Theory

2.3.1. Quantum Mechanics.

2.3.2. Search for Meaning in a Global World

2.4 Calls for Research

2.5 Contribution to Knowledge

2.6 Contribution to Practice

2.7 Core Research Issue and Research Question

2.8 Research Assumptions

2.9. Scope of Research

2.10 Summary of Research

In this chapter I will describe synchronicity, explore potential reasons why synchronicity is not often referred to in the leadership domain, report on the changing paradigms in 21st century leadership thinking, share calls for research on synchronicity and leadership, indicate contributions the research could make to theory and practice, summarise my core research question and share the scope of my research.

2.1 Synchronicity Defined

Since the dawn of human history, our ancestors looked for guidance to help them understand life's challenges and mysteries. They found answers in meaningful events, natural phenomenon, the stars, the weather, the entrails of animals, in prayer, or through rituals which they treated as meaningful signs from a higher force or power (Campbell J. 1972). In modern times the experience of attracting events or people which provide answers to life's questions was called synchronicity by psychotherapist Carl Jung (Jung 1951), who had many synchronistic events happen to both him and his patients. Synchronicity is said to have occurred when the inner world of the individual observer meets the outer world of matter in a non-causal way that is meaningful to the observer. Some examples are: you think of someone for

the first time in years and meet them in person a few hours later, and it turns out they have the exact expertise you currently need in your team. Or an unusual phrase you'd never heard before jumps out at you three times in the same day and gives you a new way to solve a problem; or a book falls from the library shelf, and it's exactly what you need to plan your next project. It is the experience of thinking of something or someone and then having that something or someone turn up in your life in a non-causal way that relates to your original thought and is of meaning to you. Defining synchronicity psychotherapist Hunter says:

You can call it luck, or karma, or coincidence, or the Guiding Hand, the Universe or God, a Guardian Angel, the spirit of your ancestors, your patron saint or simply call it a miracle."

(Hunter 2011, p. 17).

The Free Dictionary says that synchronicity is a "coincidence of events that appear meaningfully related but do not seem to be causally connected" (www.thefreedictionary.com). The key words here are "do not seem to be causally connected". Causally connected means that one event causes the other, and if you accept that things are not "causally connected" you question the whole edifice of traditional scientific traditions, which for the most part does not recognise issues that are not causally connected. Causal connection is based on the Enlightenment assumption that human beings are separate entities, and that they are rational, logical, and driven by reason. Over time this Enlightenment view of reality penetrated our education system, our culture, our language, our organisations and our management practices so completely that it became taken for granted. In such a world synchronicity is not seen as a viable leadership topic. Social Constructionist thinker, Ken Gergen says when sharing his view on the individual as a

singular and separate entity:

(Individualism) is a conception of human nature that took root only four hundred years ago and it was during this period that the soul or spirit, as the central ingredient of being human, was largely replaced by individual reason.

(Gergen K. 2009b)

I have not chosen this research topic because I want to challenge individualism and reason, rather because I would like to explore how to balance reason with issues that are a-causal, or not causally connected. I have also chosen to research synchronicity and leadership because it is a topic that offers a glimpse into the world of cutting-edge physics, mystery, and spirit, that are not often examined in leadership literature. What I do know is that in my leadership consulting practice strange "a-causal" stories have happened to me and to other leaders, which have helped with big and smaller decisions. However, for some reason leaders do not talk openly about synchronistic events that happen to them. It's as if at work logic holds sway and blocks the ability we have to access intuitive knowing and synchronicity. My goal in this dissertation is to explore synchronicity as it relates to the world of leadership.

2.2 Synchronicity in Daily Life and Synchronicity in Leadership

It is my experience that synchronicity can happen in both our personal and our work lives. There are countless stories of synchronicity's influence on personal lives reported in books, articles and web pages, (Rushnell S. 2002; Matineau J. 2002; Berger E. 2005; Combs A 1996; Brooks M 2015; Perry R. 2009; Wiseman R. 2003; Surprise K. 2012; MacGregor R, 2010). There is also in recent times a flourishing of interest and research into topics such as coincidence and serendipity, topics closely related to synchronicity. For

example, Professor David Spiegelhalter at Cambridge University's **Winton Program For The Public Understanding Of Risk** (2008) is studying and keeping a record of coincidences. He describes coincidences as “‘surprising matches’ – sometimes they are lucky, sometimes unlucky, sometimes just mind-boggling. He has analysed over 4,470 stories and found that some common types of coincidence are:

- **Surprising repetitions:** for instance when you’ve had not contact with someone for ages, then find two connections to them very close together in time.
- **Simultaneous events:** for example when two people phone each other at exactly the same time.
- **Parallel lives:** such as when two people in a small group find they share a birthday/unusual name or their lives match each other in bizarre details.
- **Uncanny patterns:** imagine picking letters in Scrabble that spell your name.
- **Unlikely chains of events:** perhaps you lost your false teeth overboard and found them inside a fish you caught twenty years later
(<http://understandinguncertainty.org> 2016)

Types of coincidence in Figure 2. explain specific examples of coincidence in Professor Spiegelhalter’s data. (coincidence data analysed by the San Francisco-based text analytics firm Quid) (Quid.com).

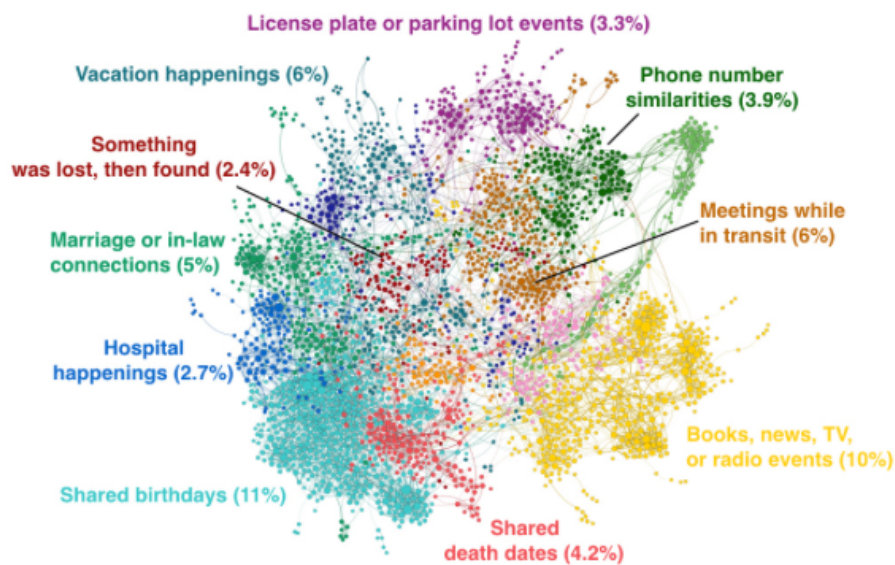


Figure 1
Types of Coincidence (each dot is a story)

Miller M. 2016

The data comes from people who took the time to write to Professor Spiegelhalter via his webpage sharing examples of coincidence. People reported coincidences happening around vacations, license plates, marriage, hospitals, birthdays, phone calls, meeting in transit, books and shared death dates.

These type of events are reflected in a personal story that happened to me in 1995 at a time when I was considering getting married, and concerns being contacted by the American country singer John Denver. I had attended a workshop in Singapore (my home since 1990) where the power of the more meaningful songs of John Denver helped clarify my decision to marry. On Friday I actively thought about how I could contact John Denver to say thank you but dismissed it as a pointless, crazy idea. I was surprised to read in the next day's newspaper that John Denver would be in Singapore the following week. (Remember I had no prior information that he would come to Singapore.) I shared the story with my friend Carol who had also

attended the workshop. I found out later that Carol had called her friend Siew Ling who worked at the hotel where John Denver would be staying. Siew Ling called me and asked me to send a fax to John Denver so that she could find a way to pass it to him. Siew Ling reported later that she was standing with the fax in her hand wondering how to contact John Denver when the lift doors opened and there was John Denver. She passed the fax to him, and John Denver called me on Sunday evening saying how pleased he was that I enjoyed his songs.

This is synchronicity in action. At a significant moment in my life (deciding to get married) I wanted to thank John Denver, and two days later he called me at home. There had been no planning, no knowing and no logic, just a synchronistic event. The meaning for me seemed to confirm that getting married was the right thing to do, as the artist who sang the songs which had a profound impact on my decision to marry, had miraculously materialised in my life within two days.

Spiegelhalter's research and my personal example indicate that synchronicity does happen in the personal domain, but I was curious as to why we do not hear more about synchronicity in the leadership domain. I asked myself what were the sort of issues in organisational leadership that could be impacted by synchronicity, and I put this question to a group of leaders in Thailand, and their responses are reported in Figure 3.



Figure 2.
Potential Decisions that could be helped by Synchronicity
Philip Merry 2016

If there were a connection between synchronicity and these types of decisions in the workplace, this would be an interesting and important area for further research. However, in the leadership literature, we find almost no reference to synchronicity about these types of issues.

I add at this point another story from my own experience of how an out of the blue event positively impacted a major leadership initiative in my consulting business which resulted in Asia's first happiness conference. In 2008 I decided to organise a happiness conference in Singapore as many executives had reported that they were becoming increasingly stressed. People advised me that the best keynote speaker was Martin Seligman, the founder of positive psychology. I wondered how to get hold of Martin Seligman. The following day I had a meeting with an Australian client, and I shared with him my happiness conference idea, and that I was stuck because I did not know how to get hold of Martin Seligman. He said "Martin Seligman

worked with us this year and here is his personal email. Good luck with the conference". And so was born Singapore's first happiness conference which had a major impact on my work and Singapore. I wanted to start something new and specifically wanted to contact Martin Seligman, and within a day I was given his personal contact and began a major leadership initiative, which was greatly helped by his involvement. People later told me that having Martin Seligman as a speaker was the main reason they attended the conference.

This example is a synchronistic event that happened to me in the leadership space. In my role as a leadership consultant, I have met leaders who do experience synchronicity in their role as leaders in major global corporations. They share synchronicity stories in private but refrain from doing so openly in the workplace. Why was this? Jung himself, the originator of the word synchronicity reported that his clients experienced fear of being ridiculed if they shared their synchronistic events:

In most cases, they (synchronistic events) were things, which people do not talk about for fear of exposing themselves to thoughtless ridicule. I was amazed to see how many people have had experiences of this kind and how carefully the secret was guarded.

(Jung, 1952, par. 816)

As well as fear of being ridiculed Lorenz reports that fear of being labelled as mentally ill may be another reason why synchronicity stories are not reported:

during the last several centuries of scientific thinking, the notion that one could know something about the future based on a dream, vision, or sensory impression has been a clear marker for mental illness rather than knowledge.

(Lorenz 2006 p. 4)

Harvey (Harvey 2001) is an author and consultant who works with CEOs helping them find solutions to business issues. In his self explanatory article “Reflections on Books by Authors Who Apparently Are Terrified About Really Exploring Spirituality and Leadership” (Harvey 2001), Harvey shares the story of one CEO who had an unsolvable problem and when asked by the other CEO’s what he did, he announced that he got down on his knees and prayed that God would help him.

After what seemed to be an interminable silence, another CEO said, “I’ll be god damned, I thought I was the only one in this bunch who prayed when I got in trouble.”

(Harvey 2001, p. 377).

Other CEO’s in the group were then emboldened to share that they also pray in difficult work circumstances. Harvey goes on:

On the basis of what I learned from that experience and a lot of similar ones, I have found that many major decisions at the highest level of all kinds of organisations are made on the basis of prayer. Furthermore, I find that leaders who wield extraordinary influence in a wide variety of venues are deeply concerned about the spiritual side of their leadership roles, and they are starved for opportunities to discuss it.

(Harvey 2001, p. 377).

Maybe fear is responsible for a leader’s reluctance to talk about synchronicity today.

Such stories and reflections suggest that while coincidence and potentially synchronicity are factors referred to in research in the personal domain, fear of being seen as less than an effective leader prevents these issues from being openly talked about in the leadership domain.

In the next section, I will examine the changing paradigms of leadership thinking to understand why synchronicity and related topics are absent from the leadership domain.

2.3 Shifting Paradigms in Leadership Theory

As well as the possible need to give voice to leaders who are "starved of opportunities" to discuss unusual topics as Harvey reports (Harvey 2001), it would also be useful to reflect on the history of the leadership paradigms from which leadership practices and behaviour arise. Dee Hock, Founder & CEO of Visa puts it this way:

We are at the very point in time when a 400-year old age is dying, and another is struggling to be born, a shifting of culture, science, society, and institutions enormously greater than the world has ever experienced. Ahead, the possibility of the regeneration of relationships, liberty, community, and ethics such as the world has never known, and a harmony with nature, with one another, and with the divine intelligence such as the world has never dreamed.

(Waltrop M. 1996 p. 1)

What is this world struggling to be born? What is the 400-year-old world that is dying? I found interesting reflections on these questions in two areas: the New Sciences paradigm of leadership (Wheatley M. 2006) which points to the need for new thinking about leadership that is more appropriate for the world of quantum mechanics, and the world of complexity where in an increasingly global world people search for meaning. Discussing these factors could provide further indication of where and how synchronicity has a contribution to make to the modern world of leadership.

2.3.1. Quantum Mechanics.

Quantum Mechanics and its implications for how our universe is constructed has been challenging traditional paradigms of leadership and management for many decades but is only now gaining the attention of leadership and organisational thinkers. Since the early 90's leadership theorists such as Wheatley (2006), Zohar (1997) and Scharmer (2002) have been talking about the potential implications that the quantum world has for organisations and leadership. Breakthroughs in science and particularly in quantum physics has moved us from a Newtonian "clockwork" model of the world to a quantum view of the world.

Quantum and Newtonian perspectives of the world centre on assumptions about the laws of nature. Traditional social science which is based on the Newtonian perspective:

defined an organisation characterised by control, prediction, measurement – in other words, by traditional management theory initially popularised by Max Weber, Frederick Taylor, and the like.

(Fairholm M. 2004 p. 370)

Writing and theorising about leadership followed the dominant paradigms about how the world worked, and up until the last century, the dominant paradigm of the how the world worked was based on the work of Isaac Newton. One of the key writers in this area is Margaret Wheatley (2006) and her seminal work *Leadership and the New Science* (2006) de-constructed the leadership and management world showing us that much of our leadership behaviour and thinking were indeed based on the scientific paradigms created by Sir Isaac Newton. The thinking and research of this great scientific genius of the 17th century called into question the centrality of God and religion and showed us a world with science and reason at its core, where

matter was separate, people were separate, and the world functioned like a great machine or clock.

The machine imagery leads to the belief that studying the past is key to understanding the whole. Things are taken apart, dissected literally or figuratively (as we have done with business functions academic disciplines areas of specialisation human body parts) and then put back together without any significant loss. The assumption is that the more we know about the workings of each piece, the more we will learn about the whole.

(Wheatley M, 2006 p 10)

In such a world, leadership was about controlling the parts of the machine and people were part of the machine. Much of the theorising about leadership in the last century (**Scientific or "trait" Theories: Leaders are "Born"** Major Thinkers: Allport G. 1960, Taylor F. 1911, Fayol H. 1949; **Behaviour Theory** Major Thinkers: Lewin K. 1939, Lippitt R. 1939, Tennenbaum and Schmidt; **The Hawthorne Studies**, Major thinkers: Mayo E. 1933; **Humanist Theory**, Major thinkers: Agyris C. 1970, McGregor D. 1960, Blake R. and Mouton J. 1969, Likert R. 1953; **Contingency Theory**, Major thinkers: Fiedle F. 1967r, Vroom H. and Yetton W. 1973, and Hersey P. and Blanchard K. 1969) **Management by Objectives**, Major thinker: Peter Drucker P. 1979; **Quality** Major thinkers: Deeming E. 1986 and Juran J. 1967) was based on the mechanistic Newtonian paradigm.

As writers and leaders worked with these models of leadership, they recognised that the human factor was missing. Zohar sums this up in the following way:

Classical physics transmuted the living cosmos of Greek in mediaeval times, a cosmos filled with purpose and intelligence and driven by the love of God for the benefit of humans, into the clockwork machine. Things moved because they were

fixed and determined, cold silence pervaded the once teeming heavens. Human beings and their struggles, the whole of consciousness, and life itself were irrelevant to the workings of the vast universal machine.

(Zohar 1990, p 18)

A variety of approaches to leadership and organisations developed that made up for the missing human factor, which included **Organisational Development** (Major thinker: Schein E. 1980); **In Search of Excellence and Beyond** (Major thinkers : Peters T. 2006, Moss-Kanter R. 2003, Handy C. 1998); **Cultural Intelligence** (Major thinkers : Porter M. 1993, Omae K. 1995, Hofstede G. 1993, Trompenaars A. and Hampden-Turner C. 1998, Livermore D. 2009); **The Transforming Leader** (Major thinkers : Kotter P. 1967, Anderson T. 1992, Adams J 1986); **Positive Psychology** (Major Thinkers, Seligman M. 2013, Cooperrider D. 2001). Latterly authors on **New Science and Leadership** (Scharmer O. 2002, Wheatley M. 2006, Zohar D. 2000, Jaworski J. 1996, Baets W 2006) responded to the implications of quantum mechanics for leadership and organisations.

Fairholm sums up this move from a Newtonian to a quantum paradigm as follows:

Using a clockwork metaphor to explain the workings of the universe, Newtonian physics formed the foundation of physical and social sciences for over three centuries. Now, that metaphor is unwinding. Einstein's relativity and the quantum physics of subatomic particles have denied humankind its aura of mechanistic predictability. The new sciences (herein mainly comprising ideas found in quantum physics, autopoietic theories found in biology, chaos theory, and complexity science) mark a potential paradigmatic shift in the physical sciences.

(Fairholm M. 2004 p 369)

DeCarlo outlines in Table 1 some differences between Newtonian and Quantum thinking.

Newtonian – Nature is Stable	Quantum – Nature is Chaotic
The world is linear and predictable	Uncertainty reigns
Life is controllable	Expect surprises
We can minimise change	We should welcome change
Add rigour to the process to increase the feeling of security	Relax controls to increase the feeling of security
Deliver on the planned result	Deliver to the desired result
Use the plan to drive results	Use results to drive the plan
Aim, fire, strike	Fire, then redirect the bullet
Keep tight control on the process	Keep the process loose
Manage to the baseline	Manage to what's possible
Get it right the first time	Get it right the last time

Table 1.
Newtonian v Quantum
DeCarlo D. 2004 p. 2

The Newtonian view is that the laws of nature are predictable and that controlling the world is possible. The quantum view of the world says that nature is complex, chaotic, and unpredictable and not controllable by human intervention. The Newtonian view of the world says that my skin is the boundary of my identity and that all human beings are separate. Quantum physics says that the universe and humans are energetically connected and holds that despite the unpredictability of the world humans are in their very essence “entangled” both with each other and the universe. In his book *Entangled Minds* (Radin D. 2006) Dean Radin who is senior scientist at the Institute of Noetic Sciences puts it like this:

We can get glimpses of information about other people's minds We get this not through our ordinary senses and not because signals from those other minds travel to our brain, but because at some level our mind/brain is already co-existent

with other people's minds, distant objects and everything else.

(Radin. D. 2006, p. 264)

The quantum paradigm requires different leadership skills to those required by the Newtonian paradigm. The mechanistic view of organisations prompts leaders to be control merchants, the ones who make sure everything is in its place, and if anything goes wrong, then they are the ones to make sure it is fixed. The quantum shift requires leaders that can facilitate the connection between people and build an environment that fosters meaning and purpose. In short, leaders are needed who can sense what people at a human level need and inspire them to find it.

Quantum Mechanics revealed to us that the world which was once orderly and reasonable was now, in fact, complex and uncertain. A 2010 study by IBM Corporation, (IBM 2010) surveyed 1500 CEO's found that 79% of the CEOs reported that complexity was the biggest challenge facing them today. The same IBM research reports that less than 50% of the global CEO's stated that their enterprises were adequately equipped to even cope with this highly volatile and complex business environment. The complexity of modern organisations means that decisions need to be made more rapidly because there is simply not enough time for long backwards looking analysis. Some important decisions need to be made in the moment.

This new environment is reflected in the acronym VUCA, which talks of a world characterised by four factors: volatility, uncertainty, complexity, and ambiguity (Levey J. 2013). Developed by the US Army War College the acronym has become popular in the corporate world as leaders try to develop the skills to deal with a VUCA world. Traditional organisations are scrambling to adjust by implementing change programs that are not always successful; attempts at restructuring businesses fail at a rate of 70% due to inability to take into account the need for understanding complexity and the

human factor (Ashkenas R. 2013). No longer can detailed analysis of what happened in the past help us understand how to manage the future, and no longer can mechanistic processes of change deliver the future.

To deal with these challenges leaders are needed who can look at complex data and "sense" emerging opportunities. Leaders are needed who can "intuit the future". According to Scharmer (2012) Bill Gates is not so much a wizard of technology, but a wizard of precognition, of discerning the shape of the next game.

To successfully compete for increasing return leaders need a new type of knowledge that allows them to "sense and actualize what wants to emerge." that is, to tap into the sources of not-yet-embodied knowing.
(Scharmer O, 2001. p. 7)

The artist in front of her blank canvas senses the emergent painting, much as Michelangelo, sensed the emergent figure of David in his famous sculpture:

David was already in the stone. I just took away everything that wasn't David. (attributed to Michelangelo) Boston Herald 1974)

The ability to see a David where others just see rock is what distinguishes the truly great artist, and it is what distinguishes great leaders. The capacity to sense and actualize emergent realities distinguishes great entrepreneurial leaders from the rest" (Jaworski and Scharmer, 2000). Today, leaders increasingly find themselves standing in front of their own blank canvases. They are faced not only with the challenge of figuring out where in their business environment is the potential new "David" but also with how to take away "everything that

isn't David". To learn how to intuit the emerging future, leaders have to access a new type of not-yet-embodied knowledge. To do that leaders must look not in things that are around them but within their own selves to see the David hidden within the stone. The ability to sense and intuit the future are the skills needed to deal with the complexity of today's world. Also, the quality of a leader to be open to (and enable others to be open to) synchronicity is important in the quest to see the David hidden in the stone.

Quantum Mechanics introduces us to a changed world that demands new qualities and mindsets for today's leaders. Research in synchronicity and leadership could help us identify some of those possible qualities, and to access the not-yet-embodies-knowledge.

2.3.2 Search for Meaning in a Global World.

Migration, environmental concerns, terror and war, and the fact that we have the ability to see these events immediately through social media, gives rise to a sense of loss of control in a world torn by conflicts both real and potential. They are felt by governments, civil society and business alike. Change has always been a natural part of human evolution, but in today's world, it is the pace of change which causes enormous anxiety. Hocoy in his article "Sixty Years Later: The Enduring Allure of Synchronicity (2012) says that this loss of meaning began with Darwin's Origin of Species. He says that if we are chance genetic mutations, then the special place that humans occupy is challenged:

If we were a biological accident initially, and may at some point become an extinct species, and the processes of the expanding universe operate independently of our desires, beliefs, and values, then the meanings we experience, however full of sound and fury, may ultimately be momentary and, in the end, signify nothing. the

notion that there may not be any relationship between our personal experiences and the ordering of the world presents a disturbing and unavoidable existential issue: human meaning and existence may not have any significance beyond their momentary experience. According to Becker (1971, 1973), this fear of absolute personal annihilation is humanity's most basic, powerful, and terrifying fear (and the ultimate motivation of all human activity).

(Hocoy D. 2012 p. 469)

Hocoy feels that belief in synchronicity provides hope that what is experienced internally has a corresponding objective reality and that it helps address the emotional need for meaning. Synchronicity can be linked to the integration of one's "whole self", mind, body, emotions and spirit, to the growing interest in bringing one's "whole" self to work. People are no longer satisfied with work being a 9-5 activity concerned only with material reward; they want to feel that there is meaning in what they do, they want to feel connected to something bigger. There is a need to be more holistic in the way we look at work. Fairholm calls this a "whole soul" leadership focus:

A whole soul leadership focus sees the transformation of self, others and the team as important. It involves the heart and mind, spiritual values and intellectual skills. It includes inner certainty, the essence of self, and the basis of comfort, strength, happiness. Spirituality is the source of personal meaning, values, life purposes, and personal belief systems and reflects the experience of the transcendent in life

(Fairholm 2002, p. 30)

Many people spend more time at work than at home, and therefore there is growing interest in ensuring that work time is meaningful, as interest in topics such as emotional intelligence, fulfilment, balance, holism and spirituality are becoming more commonplace at work. Hocoy's comments that in such an environment synchronicity is one possible phenomenon that could open up a

sense of direction and meaning and the feeling that you are on the right track:

The application of synchronicity in a leadership context aims at situating the particular role or position, within one's past and future towards appreciating how this position 'fits in' as an integral part of one's biography. It is a process of making sense of how the particular work/job/position/role corresponds to or is consonant with the direction one's life is taking. Actual synchronicities can also be noticed that offer guidance towards a deeper sense-making.

(Jankelson C, 2010, p.14)

In summary: many of our current leadership paradigms are based on the Newtonian world. The emerging paradigm of the 21st-century organisation is based on quantum mechanics, a paradigm where people are not separate but entangled, where organisations are complex and where the need to find meaning is paramount. In such a world the leader's role will be the ability to establish an environment where people can deal with complexity, and it is possible that openness to synchronicity is one way of doing so.

There have been calls to further investigate synchronicity and leadership and to understand the contribution it could make to both management practice and knowledge. I will next share my thoughts on these calls.

2.4 Calls for Research

I examined the literature for authors who called for further research into synchronicity as it related to leadership and two articles were particularly pertinent to this research: first "Synchronicity in the 21st Century" by Helene Shulman Lorenz (2006) and second "Illuminating the Blind Spot - Leadership in the Context of Emerging Worlds" by Arthur W. et al. (2000). Both articles focus specifically on synchronicity. The former calls for more research into

Jung's ideas and the latter calls for research into source and the synchronicity that lies at the bottom of the U in Scharmer's Theory U model of change model. (Scharmer O 2009).

Lorenz suggests that "we are in an epoch when new theory in the sciences and the humanities makes it possible to take some of Jung's most radical ideas, particularly those connected to synchronicity, and link them with contemporary work going on in diverse fields in the 21st century." (Lorenz 2006 p. 1). Arguing that in the fifty years since Jung began writing about synchronicity there has been very little scientific research that could be connected to his ideas about an acausal order, she calls for research to explore five questions about synchronicity:

1. What characterises experiences of synchronicity?
2. What were the experiences and thoughts of Jung and the first generations of Jungians in connection with synchronicity?
3. What light could the new sciences of chaos or complexity theory throw on the topic?
4. What recent interdisciplinary work might help to understand synchronicity in new ways?
5. What questions might Jung's work on synchronicity suggest for our own contemporary sensibilities?

(Lorenz 2006. P. 9)

With her focus on leadership in the world (including political and civic leadership), she passionately calls for "us to take up the symptoms, emotional life, and images that arise through synchronicities in us and the world around us as a call, a vocation, and responsibility". (Lorenz 2006.p. 12).

This is, to my mind, a very much needed program for surviving the chaos of the globalised world of the 21st century. Jung's work on synchronicity opens new ways for us

to continue to learn about openness, humility, dialogue, and grace, as we face the challenges of building peaceful environments in a new era. Synchronicity gives us a way to imagine communities as interconnected, filled with untapped spiritual potentials, and called to the work of liberation."

(Lorenz 2006. p. 12).

Lorenz calls for further research on synchronicity focussing on the benefit that such research could have in a globalised, complex world, which is exactly the type of environment faced by the leader of the 21st Century.

In the second article Arthur and his colleagues (Arthur W. 2002) examine Leadership in the Context of Emerging Worlds and paint a compelling argument for the need for research into a new kind of leadership for a new kind of world. They argue that to do well in an economy driven by high technology and innovation, business leaders will have to "sense and recognise emerging patterns" and to "position him or herself, personally and organizationally, as part of a larger generative force that will reshape the world." (Arthur W. 2000 p. 7). Significantly they say that to do well in high-tech-driven environments leaders will have to develop a:

new cognitive capacity that involves paying attention to the intangible sources of knowledge and knowing that require the ability to focus on: the behavioral level of reality; the level of emerging patterns of relationships; and (significantly for this research) the "ability to access the "source" - what we call the blind spot - the place from which a system operates"

(Arthur W. 2000 p. 9).

Arthur writes that the following questions will be key for future research:

1. Is there a new kind of social science and management science emerging? If so,

how can its emergence be accelerated and enhanced?

2. What is the role of attention, awareness, and consciousness in high performing systems and teams, and what determines the different qualities of attention and awareness?
3. What does a new social technology look like that would enable people to develop the capacity for sensing and enacting emerging futures, both individually and collectively? (Arthur et al. 2000 p. 21).

Jaworski (1996) who we will examine later, is one of the co-authors of this article, and he is the author of Source (2012) which also examines the ability to sense emerging futures and access the source.

Both Arthur (2000) and Lorenz (2006) powerfully call for further research into source, deeper knowing, consciousness, sensing and synchronicity which they indicate could help with the global issues of the 21st century.

Research into synchronicity and leadership will help shed light on these issues, and I will next share what the potential contributions the research will make to knowledge and practice.

2.5 Contribution to Knowledge

It is hoped that this research will contribute to knowledge at various levels. The implications of Jung's seminal work on synchronicity have received little attention in the leadership field. It is hoped that through this research Jung's work on synchronicity and its potential contribution to leadership will receive more attention.

The research aims are to further build on the work of writers such as Jaworski (1996, 2012) and Baets (2006), to help identify specific behaviours that help leaders to be open to synchronistic events.

Over the last thirty years, there has been an emerging body of work on leadership and the new sciences including the impact that ideas from

quantum mechanics are having on leadership paradigms. While much has been written on topics such as strange attractors, (Shelton D et al. 2002) complexity theory (Goldstein, J. et al. 2010), and systems theory (Wheatley M 1993, Senge P. 1990) very little has been written about the role of synchronicity and leadership in the new sciences. It is hoped that this research will go some way to redressing that gap.

The writings of Fairholm and Fry (Fairholm, M. 2004, Fry L. 2004), focus on the spiritual aspects of leadership. The focus is on spirituality's contribution to character with little attention being given to the transformative role of spirituality. A focus on synchronicity and its connection to the traditions and ancient teaching of most of the world's religions could help redress that balance. It is, however, important to stress that spirit is a sensitive topic in the workplace, and I am not suggesting spirit is the only or most important link to synchronicity. Synchronicity happens to all types of people, many who have no spiritual belief.

The research will make a contribution to knowledge and practice in that it will pick up the mantle thrown down by Jung and picked up by Jaworski (1996) and Baets (2006) and develop work on synchronicity as it applies to leadership. Leaders who are open to synchronistic events call it chance, coincidence or luck; an emerging focus on synchronicity could help develop a framework that makes a contribution to a new understanding of leadership in a quantum age.

2.6 Contribution to Practice

The leader's role is growing more complex which means that there is less time for long decision processes and a need to manage constant change more effectively. If it can be shown that we can "intuit the future" as Scharmer infers (Scharmer 2002) then exploring factors that enable us to be

open to and attract synchronistic events could help us develop tools for facing the complex issues that today's leader faces. Scharmer adapted from Heidegger the notion of presencing:

The other experience that affected me was my work with management teams from a variety of companies and industries. What fascinated me was seeing how decision-makers everywhere are being confronted with the same challenges, and that for a company to deal successfully with these challenges a new ability to learn is required: a learning that is not based on reflecting the past, but rather on feeling, tuning in to, and "bringing-into-the-present" all future possibilities. This I refer to as "Presencing". Presencing is based on an inner change of location. Presencing means: liberating one's perception from the "prison" of the past and then letting it operate from the field of the future. This means that you shift the place from which your perception operates to another vantage point. In practical terms, Presencing means that you link yourself in a very real way with your "highest future possibility" and that you let it come into the present. Presencing is always relevant when past-driven reality no longer brings you forward, and when you have the feeling that you have to begin again on a completely new footing to progress.

(Scharmer C. 2002 p. 2)

Factors that help us with presencing, i.e. being fully in touch with the present and being open to what the future is trying to say (Scharmer 2000) has similarities to the factors that could help us to understand how to be open to synchronistic events. Jaworski indicates that synchronicity may be connected to presencing which is a quality of openness to what may emerge at the bottom of the U in Scharmer's Theory U. (Jaworski J. 2000).

Two important questions that Jaworski posits are "what is your life and what is your work" (Jaworski 1996), which are closely connected with Jung's idea of individuation (becoming more yourself or becoming more whole.)

Being open to synchronicity could potentially bring clarity to issues of career and issues of understanding the meaning of your life's work. Peter

Senge says in his introduction to Jaworski's book Synchronicity:

Leadership is about creating a domain in which human beings are ... more capable of participating in the unfolding universe. Ultimately leadership is about creating new realities.

(Jaworski 1996 p. 3).

If research into synchronicity can help leaders "participate in the unfolding universe" and "create new realities", then it will make a contribution to leadership practices concerned with decisions, organisational change and transformation and career clarity. It would also help explore the leader's ability to be open to "emerging futures".

Having looked at shifting leadership paradigms, examined calls for research into synchronicity and leadership and the contributions that it could make to theory and practice, I will now move to clarifying core research issues, assumptions and summarise the research.

2.7 Core Research Issue and Research Question

The core issue of this research is Synchronicity and Leadership, and I will examine the importance of synchronicity with regard to leadership.

Specifically, I will explore the following research issues:

1. "Out of the blue" leader's stories of synchronicity
2. Results from "out of the blue" or synchronistic stories
3. Potential meanings of synchronicity
4. Factors associated with the occurrence of synchronicity
5. Potential processes associated with synchronicity
6. Benefits to the leader as a result of synchronistic events
7. Literature on leadership and synchronicity

8. Theorising about whether synchronicity in relation to leadership is a concept worthy of further exploration

2.8 Research Assumptions

The assumptions behind this research are that:

1. In a workplace still dependent on the linear paradigm talk about synchronicity often goes “underground”. But this is changing.
2. Synchronicity is connected to the post Enlightenment ‘new science’ entanglement paradigm based on quantum mechanics, which has still to take root in mainstream leadership thinking and practice which is still dominated by Newtonian “Man as Machine” interpretations of leadership and “Tayloresque” (Taylor F. 1911) paradigms. But this is changing.
3. Synchronicity is potentially connected to issues of spirituality, and people are not yet ready to talk about this sensitive topic at work because it is seen as bringing religion into the workplace. But this is changing.
4. In the leadership field spiritual and new age notions like synchronicity are hardly taken seriously. But this is changing.

2.9 Scope of Research

As my intention is to give expression to voices that are not normally heard, grounded theory research will be the chosen methodology, because it will allow me to listen to the stories of the individuals and theorise from those stories about events that happen “out of the blue” that are beneficial to the leaders involved. It has been said by various researchers that synchronicity as

a phenomenon persists because synchronicity stories continue to bring results. Hence I will:

1. Share stories from the leaders I interview
2. Explore outcomes from the stories reported by those leaders
3. Identify concepts associated with those stories in an attempt to explore factors associated with synchronicity.
4. Explore the possibility of developing a model around synchronicity and leadership

My research data would come from three sources:

1. Project One: Group interview with 18 leaders
2. Project Two: Individual interviews with seven leaders

2.10 Summary of Research

In this research I will conduct field research to explore “out of the blue” events experienced by leaders and their link to synchronicity, explore the definition of synchronicity, theorise about synchronicity, explore factors that are reported to facilitate synchronicity, explore other factors that may be linked to synchronicity, examine factors that emerge from synchronicity and look at the potential influence that synchronicity has and could have on the role of the leader.

A variety of leadership and other literature will be examined for connection to synchronicity, and it's linked to the research findings. This will include psychology; (Jung, C. G. 1951), spiritual leadership (Fairholm 2002, Fry 2004, Braden G, 2007); transcendence and consciousness (Campbell J. 1988, Harals S., 1995); spiritual intelligence (Zohar, D. 1990, Chopra 2011); new science and quantum physics (Bohm, D. 1980, Wheatley, 2006, McTaggart L, 2008, Peat D. 1989, Sheldrake, R. 1999); adult developmental

principles (Kegan, R. 1982, Torbert, 2005), Theory U and future studies (Scharmer 2002, Rosch, E. 1999) leadership and synchronicity (Senge P. 1990, Greenleaf R. 1977, Jaworski 2012, Arthur et al 2000); Complexity, Learning and Organisations (Baets W. 2006), Heart Coherence (McCraty R. 2010, Bradley R. 2010).

Results will then be discussed, and conclusions and future areas of research will be identified. As this research into synchronicity and leadership is, as far as I know, the first PhD on Synchronicity and Leadership using grounded theory, it is my hope that the findings will contribute to the leadership field by opening up this important area for further research. 66

CHAPTER 3. LITERATURE REVIEW

3.1 Introduction

3.2 Synchronicity Through the Ages

3.3 Jung and Synchronicity

3.4. New Science & Quantum Mechanics

3.5 Spiritual Intelligence

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3.7 Spiritual Leadership

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3.8.1. Synchronicity and Presencing at the Bottom of the U

3.8.2 Synchronicity as Access to the Source

3.9 Baets and the Quantum Interpretation of Management

3.10 HeartMath Institute

3.11 Other Terminology

3.12 Factors That Facilitate Synchronicity From Popular Literature

3.13 Critiques of Synchronicity.

3.1 Introduction

Having shared the general focus of my research, I now want to step back and share and reflect on what the literature has to say about synchronicity and leadership. Although in grounded theory research it is normal to explore the literature after reporting on the research I decided to share some of the literature findings early on so the reader could understand my reflections on the phenomenon of synchronicity and leadership, and how they influenced my approach to the field research.

The impact of Newton, Descartes and Darwin is so pervasive that it has touched many disciplines and schools of thought with its notions of separateness and the paradigm of the world as a great machine. Synchronicity belongs to a post-modernist paradigm which asserts that matter is connected, and so as I conducted the literature research I began to see thinking which indicated the need for a shift from a Newtonian to a quantum paradigm. What I intend to do in my literature section is show some of those stirrings and awakenings across disciplines which point towards a

new paradigm of which synchronicity is a part, and at which my research hints, while at the same time also looking out for writers who challenged my views.

As the following pages indicate, I investigated different disciplines to find ideas that referred to synchronicity and leadership or similar concepts, for it is a topic that touches many areas.

3.2 Synchronicity through the Ages

Interest in finding meaning to events in the external environment is as old as time. In ancient times it was said that Pythagoras could read the "meaning of ripples in the water" stirred by the wind (Combs A. 1996) and that Hippocrates wrote, "there is one common flow, one common breathing, all things are in sympathy" (Combs A. 1996 p xxiii). In the Middle Ages, people believed in a god that influenced everything no matter how small. Trust in mystical or magical forces, and reading omens were believed to give answers or insights into everyday problems. Synchronicity is seen by some as being an indication of altered states of consciousness commonly demonstrated by Shamans; Haule (2011) believes that Shamanism is nearly a hard wired capability of the human nervous system.

The evidence shows that Shamanism flourished in a polyphasic society and western society has become thoroughly monophasic, in that it trusts only left-brain thinking, so that we not only resent our irrational feelings, we fear them.
(Haule 2011, p. 3).

In the 18th century, the development of Newtonian mechanistic and rational thinking caused people to dismiss notions about the ability to commune with a higher power as outdated and belonging to some primitive (and therefore uncivilised) way of seeing the world. Haule suggests that the

fact that employing altered states of consciousness was not eliminated by natural selection suggests that it has an important function for humankind:

Because it (altered states of consciousness) was not eliminated implies that it must not be a liability, but that it is essential for the survival of the species. Jung argued that we in the modern west have lost something of value that our ancestors took for granted, and that by regaining a polyphasic (trust in left and right brain) approach to life where we once again trust synchronicity, we will we find meaning and harmony, complementary linear thinking and take advantage of a whole array of psychological tools we inherit with our DNA"

(Haule J. 2011 p. 4).

Peter Reason from the Centre for Action Research in Professional Practice, University of Bath's School of Management, talks about human kind's development and throws light on what the Enlightenment gave and what it took away:

The Western world view is based on a fundamental epistemological error that humans are separate from each other and the natural world. While from one perspective the orthodox scientific worldview was a liberating step away from the bonds of superstition and scholasticism, from another perspective the choices made at the time of the enlightenment narrowed our view of the world toward a materialist and mechanical perspective which, while powerful for a while, contains major errors, in particular for understanding the living world.

(Reason, P. 1998 p.15).

He argues that human kind has gone through three stages of development. First people lived in deep unconscious communion with their surroundings, second they differentiated themselves from their environment, and third, the sense of participation is regained:

But in a new way so that human beings participate intentionally and awarely in the creation of their world. This last phase has on the whole more potential than realised."

(Reason, P. 1994 p 17).

His notion that the Enlightenment taught us that we are separate from each other reinforces the potential for a worldview that redresses that balance where accessing altered states of consciousness and synchronicity is a normal process.

Lorenz (2006) who wrote extensively on synchronicity as a form of knowledge states:

The crucial question, it seems to me, is whether we are talking about important and valid forms of knowledge that need to be taken into account or whether this level of experience is so unreliable that it should be dismissed. There are very profound implications to this choice."

(Lorenz 2006 p 4).

She indirectly answers her question by sharing that after the nuclear disaster at Chernobyl in 1986, interviews showed that large numbers of people had dreamed in advance that the plant was unsafe and that a nuclear accident was imminent:

If there had been space to hear these dreams and explore their meaning seriously in community, the worst nuclear catastrophe in Europe might have been avoided.

(Lorenz 2006, p 4).

The notion that synchronicity acts like a guidance system is reinforced by McGregor (McGregor R. 2010) who shares that synchronicity can serve as

guidance, warning, affirmation, creative inspiration, confirmation that we're on the right track. It can be evidence of individuation and psychological growth. Or it can:

Simply serve to attune our awareness that beneath the surface of daily life there's an underlying reality and unity that may not be immediately obvious. All synchronicities, even the ones that caution us, have a mysterious quality."

(Mcgregor T. et al., Adams, 2010 p. 17)

3.3 Jung and Synchronicity

In the twentieth century the term synchronicity was made famous by the work of Carl Jung (Jung C.1951) who believed in an underlying order of the universe and coined the term synchronicity to describe what he called "an a-causal connecting principle" (Jung C. 1951) that links mind and matter and manifests itself through meaningful coincidences that cannot be explained by cause and effect. Such synchronicity occurs, he theorised, when a strong need arises in the psyche of an individual.

It is said that the idea of synchronicity came to Jung as a result of a conversation with Albert Einstein. However, Jung himself says that Schopenhauer (Schopenhauer A. 1851) was the godfather of his ideas (Combs et al. 2001). Main (Main R. 2000) quotes Jung as defining synchronicity in a variety of ways:

Jung was in his mid-seventies before he formally set down his thoughts about synchronicity—although he had been thinking about and occasionally alluded to the phenomenon for almost thirty years (Jung, 1952, par. 816; 1963, p. 342). He defined synchronicity in a variety of ways. Most succinctly, he defined it as 'meaningful coincidence' (Jung, 1952, par. 827), as 'acausal parallelism' (Jung, 1963, p. 342), or as 'an acausal connecting principle' (Jung, 1952). More fully, he defined it as 'the simultaneous occurrence of a certain psychic state with one or more external events

which appear as meaningful parallels to the momentary subjective state.'

(Jung, 1952, par. 850).

(Main R. 2000, p.1)

Most famously in his book title of the same name Jung defined Synchronicity as an A-Causal Connecting Principle (Jung, 1952.) In a more complete definition, Jung defined it as 'the simultaneous occurrence of a certain psychic state with one or more external events which appear as meaningful parallels to the momentary subjective state' (Jung, 1952b, par. 850). His most famous example of synchronicity concerned a young woman patient whose excessive rationality and logic cut her off from her emotions. He records the following event which happened during a therapy session:

Well, I was sitting opposite her one day, with my back to the window, listening to her flow of rhetoric. She had had an impressive dream the night before, in which someone had given her a golden scarab—a costly piece of jewellery. While she was still telling me this dream, I heard something behind me gently tapping on the window. I turned round and saw that it was a fairly large flying insect that was knocking against the window-pane in the obvious effort to get into the dark room. This seemed to me very strange. I opened the window immediately and caught the insect in the air as it flew in. It was a scarabaeid beetle, or common rosechafer (*Cetonia aurata*), whose gold-green colour most nearly resembles that of a golden scarab. I handed the beetle to my patient with the words, 'Here is your scarab.' This experience punctured the desired hole in her rationalism and broke the ice of her intellectual resistance.

(Jung, 1951, par. 982)

Analysis of this case will make the principles of Jung's synchronicity clearer. The "psychic state" is indicated by the patient's dream of being given a scarab; the "parallel external event" is the tapping at the window of the real scarab. Because none of these events caused the other to happen

they are “acausal”; and they are connected in a “meaningful” way to the patient, in that they had a deep impact on her, causing her to review her being blocked off from her emotions.

To Jung synchronicity is an altered state of consciousness (ASC) that he believed is a universal feature of the brain and nervous system (Huale 2011). ASCs are experiences complimentary to, but beyond the rational state where the individual is in touch with another state of consciousness. Jung believed that empirical science had led humankind to ignore ASCs and his work was concerned with bringing back awareness of these states. Synchronicity was for him a way of connecting with ASCs. Jung was also strongly influenced by the quantum physicist Wolfgang Pauli, and the two co-operated very closely with Jung being convinced quantum physics gave scientific validity to the occurrence of synchronicity (Peat. D, 1989).

The ideas underlying Jung’s notion of synchronicity are collective unconscious, archetypes, individuation, causality/a-causality, and numinosity. The **collective unconscious** is a consciousness in each individual that is connected to all humanity, reflecting the energies, ideas and feelings that all people have in common. **Archetypes** are a "conscious representation of an unconscious psychological energy, organic to the collective history, evolution and biology of humankind that actively motivates, organises and gives symbolic meaning to individuals. Examples of archetypes are the God image, the great mother, the father, the trickster/villain, the child, the hero, etc. (Main R, 2000). **Individuation** is a drive in a person towards wholeness and self-realisation which is embedded in the psyche. Synchronicity in the form of meetings, events, and dreams were messages to re-balance the life of the individual, an unconscious compensation to keep the individual on the path of individuation and therefore wholeness.

Causality/A-causality concerns what makes (or causes) events to happen. Causality says that for something to happen there need to be first causes, action and antecedents. For example, I strike a football with my foot; my foot hits the ball and the ball moves, there is an energy flow. A-causality is when there is no energy involved, it is action at a distance where A and B event are linked but there is no energy flow, like a football moving by itself. Synchronicity is a-causal. **Numinosity** concerns events, things or feelings that are holy. Defined in the Oxford dictionary as "Having a strong religious or spiritual quality; indicating or suggesting the presence of divinity" (www.oxforddictionaries.com) Jung was very clear that synchronistic events have a component of the divine. Jung said that when synchronicity happens, we are able to "glimpse something of eternity; we catch a glimpse of God" (Main 2004 p.52).

Some critics say Jung's process has overcomplicated synchronicity.

I can point to many of my own experiences of meaningful coincidences that do not involve any hint of a Jungian archetype being "constellated", nor did they contribute noticeably to my "individuation". There is a vast realm of different types of experiences which in modern popular culture are now referred to under the general rubric of synchronicity, but Jung is going to be of absolutely no help in sorting out and categorising this primary phenomenological data."

(Fournier J. 1997, p.2)

There are many views on Jung but his contribution as the founding father of synchronicity cannot be overstated, and any modern interpretation must take account of this contribution.

Jung was very much interested in the connection of synchronicity with quantum physics and the new science to which we now turn.

3.4. New Science & Quantum Mechanics

We are living in a world still largely based on a Newtonian paradigm created two hundred years ago (Wheatley M, 2006). This view of reality assumes that things happen because something causes them to happen and that there is a natural, mechanistic order in the universe:

we can understand the world by reducing things to their components parts (reductionism); that the universe is orderly, follows natural laws, and works like an incredibly complicated machine; and that the best way to manage people is to organise them into a clear structure and control them with clear directions. (Nechita E., 2008, p. 1).

The development of quantum physics, autopoietic theories found in biology, chaos theory, and complexity science has begun to change this structured and predictable world. (Laszlo E. 2006, Braden G. 2007, Sheldrake R. 2003).

Quantum mechanics showed us that the tiny particles that make up matter are not only tiny balls of matter but are in fact standing waves of energy which are entangled in a way that makes them non-local, i.e. they are connected at a distance. Building on Heisenberg's uncertainty principle which introduced non-locality, an effect beyond time and space, physicist Bell showed that a pair of separated particles retains a connection despite being in different locations (Jaworski 1996 p. 79). This led to the notion of 'quantum entanglement', meaning that once joined, particles are forever "entangled" (McTaggart L. 2008). Bell's work offers potentially interesting implications about the mechanism of synchronicity, in that if matter is entangled (and humans are matter) then it will be able to connect non-locally across distances.

Quantum physicist David Bohm's (Bohm D. 1980) notions of implicate and explicate order have important implications for synchronicity. Bohm

posited that interactions between electrons are like a single inseparable structure and that we must think of the whole universe as an unbroken whole (Bohm 1980). He further developed the idea of an 'implicate' and 'explicate' order as a way to describe the quantum universe. The implicate order is seen as a deeper order of reality than the explicate order. The explicate order is all that we see around us – the world's surface. Out of the implicate, our explicate world unfolds. Jaworski suggests that it is out of the implicate order that synchronicity emerges (Jaworski 2012)

The new science also included developments in biology. Biologist Rupert Sheldrake holds that "morphic fields", which operate much like electrical or magnetic fields, shape our entire world (Sheldrake R. 1999). Any living entity naturally tunes into these fields which Sheldrake says contain storehouses of information that define and govern the entity's behaviour. Sheldrake's work on animal behaviour (2003) reported on experiments with dogs and their owners and posited that the dogs pick up the "morphic resonance" of their owners and know exactly when the owners are returning home. Sheldrake's ideas raise the possibility that synchronicity is explained as the ability to tap into the morphic field or "storehouse of memories" (2003).

The principles of new science are an interesting framework for describing the emerging leadership phenomenon in the twenty-first century. Classical theories that relied on management science (Taylor 1911; Fayol 1949) were built on a Newtonian paradigm, whereas recent leadership theorists (Wheatley M.1993) indicate that when we look at the world and our organisations through the lens of quantum mechanics we are not working with inert matter that we need to influence, but rather matter with an energy with which we can connect and (Wheatley M. 2003).

Synchronicity implies that there is a connection between our inner thoughts and feelings and what happens in the outer environment, and the

findings of quantum mechanics suggest that objects are fundamentally connected or entangled at the subatomic level. This “entanglement” provides a potential framework for looking at synchronicity. It is perhaps not surprising that Jung drew on the implications of quantum mechanics in his work on synchronicity.

3.5 Spiritual Intelligence

Zohar's model of consciousness (Zohar 1990) suggests that synchronistic neuronal actions produce an electromagnetic field, which instigates the state of human awareness. Of importance to this research on synchronicity and leadership is Zohar's assertion, which is supported by the research of McFadden (2002), in which outside stimuli, passing through our senses, are channeled through to neurons in the brain's electromagnetic field and then back to the electromagnetic field creating a self-referring loop that is the key to consciousness. This implies that our own magnetic fields are connected to magnetic fields that exist separate from us, and Zohar suggests that there is a physiological process within the brain, which has evolved over epochs of time and which connects humans to a spiritual source. (Zohar 1990). Zohar's work is of special importance to this research in that it talks of inner neuronal impulses that connect with an outer magnetic field, allowing us to speculate that here is a physiological source from which synchronicity could arise.

3.6 Principles of Adult Development

Writers in the adult development field identify a developmental ‘meaning making’ system which at the higher levels of development contain concepts similar to synchronicity (Kegan R. 1982; Loevinger J. 1976). These ‘meaning making’ capacities enable people to approach problems with

increased awareness, personal skill, empathy, and cognitive functioning. This increase in overall capacity, in turn, has been correlated with greater leadership effectiveness by Torbert (Torbert W. 2005) who holds that growth takes place in hierarchical stages from 1. Opportunistic, to 2. Diplomatic, to 3. Technician, to 4. Achiever, to 5. Strategist, to 6. Magician and to 7. Alchemist. I will share the characteristics of the Opportunist, Achiever and Alchemist

The **Opportunist** is characterised by mistrust, egocentrism, and manipulativeness. We call these leaders Opportunists, a title that reflects their tendency to focus on personal wins and see the world and other people as opportunities to be exploited. Their approach to the outside world is largely determined by their perception of control—in other words, how they will react to an event depends primarily on whether or not they think they can direct the outcome. They treat other people as objects or as competitors who are also out for themselves.

(Rooke D. and Torbert W. 2005, p. 2)

The Achiever is open to feedback and realises that many of the ambiguities and conflicts of everyday life are due to differences in interpretation and ways of relating. They know that creatively transforming or resolving clashes requires sensitivity to relationships and the ability to influence others in positive ways. Achievers can also reliably lead a team to implement new strategies over a one to three-year period, balancing immediate and long-term objectives.

(Rooke D. and Torbert W. 2005, p. 4)

Alchemists have Regular access to archetypal and other transpersonal material, and inner promptings and insights that support alignment with one's purpose and provide guidance; experience of an increased capacity to access and draw insight from non-rational sources of information. (Torbert W, 2005, p.).

What is interesting is that Torbert implies that there is a developmental process where one progresses from one level to another, and so at the Alchemist level one is able to access to archetypal and transpersonal material, and hence, in the same way, one could also develop and strengthen openness to synchronicity.

3.7 Spiritual Leadership

As well as Zohar's work on spiritual intelligence, there are also scholars who have written on spirituality as it pertains to leadership. As synchronicity could be described as a connection with an "altered state of consciousness" the field of spiritual leadership with it's connection to transcendence seemed an obvious field to examine for links to synchronicity. Pielstick states:

Spiritual power is the energy and influence derived from living in synch with a worldview of an ultimate transcendent (non-material) reality".

(Pielstick C.D. 2002, p. 3).

Harvey also links synchronicity to heightened spiritual consciousness (Harvey, J. 2001).

However, in the spiritual literature, I found no references to synchronicity. Although the definition of workplace spirituality is described as:

a framework of organisational values evidenced in the culture that promotes employees' experience of transcendence through the work process and through communion with a higher power."

(Giacalone and Jurkiewicz, 2003, p. 6),

the focus seems to be more on the connection to others, than on a feeling of transcendence and connection to a "higher force".

This was further reflected in the work of two key spiritual leadership writers Matthew Fairholm (Fairholm M. 1998, 2002) and Louis Fry (2004).

Fairholm identified eight elements of spiritual or whole soul leadership:

1. Relate to individuals such that concern for the whole person is paramount in raising each other to higher levels of awareness and action
2. Best in people is liberated in a context of continuous improvement of self, culture, and service delivery
3. Developing and enabling individual wholeness in a community (team) context
4. Fostering an intelligent organisation
5. Setting moral standards
6. Inspiration
7. Liberating followers to build community and promote stewardship
8. Modelling a service orientation

(Fairholm M. 2004, p. 584)

However, the only potential connection with synchronicity was in leadership element number 2 "Liberating the Best in People" and leadership element 6 "Inspiration". On further examination of the details of these factors, synchronicity is not explicitly mentioned.

Louis Fry (2004) is, according to Dent (Dent, E. B. et al., 2005), the author of the "most comprehensive theory of spiritual leadership to date". Fry sees calling and membership as essential aspects of spiritual leadership from which we derive meaning and purpose in life, and names the main spiritual qualities to be forgiveness, kindness, integrity, empathy/compassion, honesty, patience, courage, trust/loyalty and humility (Reave L. 2005). As with Fairholm, there is no overt mention of synchronicity.

Some writers in the spiritual domain talk of transcendence (Cavanagh and Bandsuch, 2002), and Transcendent leadership (Aldon, 1998; Crossan, Nanjad, and Vera 2002). The Merriam-Webster dictionary (2016) defines transcendence as "exceeding or surpassing usual limits, going beyond the limits of ordinary experience", and because synchronicity is concerned with events that are not governed by the normal laws of cause and effect and which are transcendent (beyond normal human perception) one would expect there to be a richness of reference in the transcendent leadership literature to synchronicity. However, this turned out not to be the case.

Harald et al. (1995) asked a group of CEOs about "fortunate coincidences or good luck". One shared that he had experienced them many times:

I received a 1.6 million federal grant after following up on a tip from an accidental encounter"; "It happens all the time that I am surprised of how things fall into place"; "I have many times had the feeling of being in the right place at the right time."

(Harald H. et al. 1995 p. 886).

The description is close to Jung's definition of synchronicity in that they indicate a-causal events that link to achieving an internal state, but there is no subsequent study of how this happens.

3.8 Jaworski's Search for the "Trap Door" at the Bottom of the U

The section will explore various aspects of Jaworski's thinking by examining his work, Synchronicity (1996), Theory U (written with Scharmer), (2009) and Source (2012).

Joseph Jaworski is one of the few people to have written extensively about synchronicity and leadership and connects it to his work on 'presence',

'bottom of the U' (Theory U), and 'Source'. His seminal book Synchronicity (Jaworski 1996) outlined his personal journey that gives insight into how synchronistic events happened to him. Son of the Watergate prosecutor and a lawyer himself he charts several remarkable synchronistic events that profoundly changed his way of thinking about life and leadership (Jaworski 1996).

What is crucial for this research is that Jaworski's notions of synchronicity have a striking resemblance to Jung's idea of individuation in that Jaworski said that synchronicity happens when you are in search of your life's and work's calling (Jaworski 1996). Jaworski shares many insights into synchronicity when he talks about "presence" and "presencing"; the "trapdoor at the bottom of the U" and about "accessing the source". All of these terms are linked to synchronicity.

Being 'open to life' and 'open to meet others' are for Jaworski key factors that facilitate synchronicity, "when we are open to life and all its possibilities, willing to take the next step as it is presented to us, then we meet the most remarkable people who are important contributors to our life". (Jaworski 1996 p. 48-49). Likening his journey to that found in Joseph Campbell's *The Hero with a Thousand Faces* (Campbell 1949) he drew on Campbell's notion of "invisible hands" to support his ideas about synchronicity:

If we have truly committed to following our dream, there exists beyond ourselves and our conscious will a powerful force that helps us along the way and nurtures our growth and transformation. Our journey is guided by invisible hands with infinitely greater accuracy than is possible through our unaided conscious will."
(Jaworski 1996 p. 119).

These “invisible hands” he believed guided him to meet the quantum physicist David Bohm.

Two days after leaving my law firm, I met the great physicist, David Bohm, who taught me that there is a creative source of infinite potential – the “implicate order” enfolded in the explicate order or manifest universe (Jaworski 2012 p. 129).

His meeting with Bohm altered his worldview, and a week later he formed the American Leadership Forum. In *Synchronicity* (1996) and *Source* (2012), Jaworski outlined many such stories which he regarded as spiritual guidance directing him how he should pursue his life's purpose.

‘Acting immediately’, ‘trusting a hunch in your peripheral vision’ are also key principles of synchronicity for Jaworski. Hence when presented with the challenge of turning Shell from an “elephant to a gazelle” (Jaworski 2012 p. 11), he accepted immediately, hired Otto Scharmer and set about finding others. The next event is crucial to understand Jaworski's ideas of how synchronicity presents itself. Tired after a long day Jaworski was leaving his office when he noticed a magazine called *Fast Company*, and on pure impulse, he picked it up, and he was drawn to an article about W. Brian Arthur, a pioneer of complexity theory:

Arthur said that for the day to day work of running a business Scientific decision theory works pretty well. But for the big decisions in life, you need to reach a deeper region of consciousness. Making decisions then becomes not so much about ‘deciding’ as about letting an inner wisdom emerge. (Jaworski 2012 p. 15)

Jaworski “knew” (one presumes from the place of deeper knowing) that Arthur was key to his project. Again he acted immediately, arranged a meeting with Arthur and Scharmer out of which Theory U was born.

In his stories Jaworski shares factors that facilitate synchronicity and of key importance is that he believes that you must be in a state of surrender where the will is trumped by willingness:

When you are in this state of surrender, this state of wonder, you exert an enormous attractiveness, not because you are special, but because people are attracted to authentic presence and to the unfolding of a future full of possibilities.

(Jaworski J 1996 p. 185)

Jaworski next worked with Peter Senge of MIT and Otto Scharmer on developing Theory U, which will be discussed in the following section.

3.8.1. Synchronicity and Presencing at the Bottom of the U

With the growing complexity of modern life, Scharmer proposed that a past focused detailed analysis does not help and that leaders need to “intuit” the future, to look at complex data and “sense” emerging opportunities before they become manifest in the marketplace. (Scharmer O. 2002). Drawing on the ideas of Eleanor Rosch (1999) Scharmer and Jaworski recognised that leaders needed to activate something called ‘primary knowing’ and deploy their intuitive capacity to sense and seize emerging business opportunities. (Arthur 2000 p. 11). Cognitive psychologist Eleanor Rosch refers to subtle levels of experience and consciousness as ‘primary knowing.’ Echoing Jung, Rosch writes:

Mind and the world are not separate. Since the subjective and objective aspects of experience arise together as different poles of the same act of cognition and are part

of the same informational field, they are already joined at their inception. If the senses do not perceive the world, if they are instead participating parts of the mind world whole, then a radical re-understanding of perception is necessary."

(Rosch cited in Arthur D. 1999 p. 11).

Primary knowing supports the notion that knowledge about the future is immediate and can come from a "deeper place of consciousness" (a notion that attracted Jaworski to the work of Arthur in the first place).

Scharmer and Jaworski proposed seven practices in their Theory U model; Downloading, Seeing, Sensing, Presencing, Crystallising, Prototyping and Performing to help access this deeper knowing. These are outlined in figure 1.

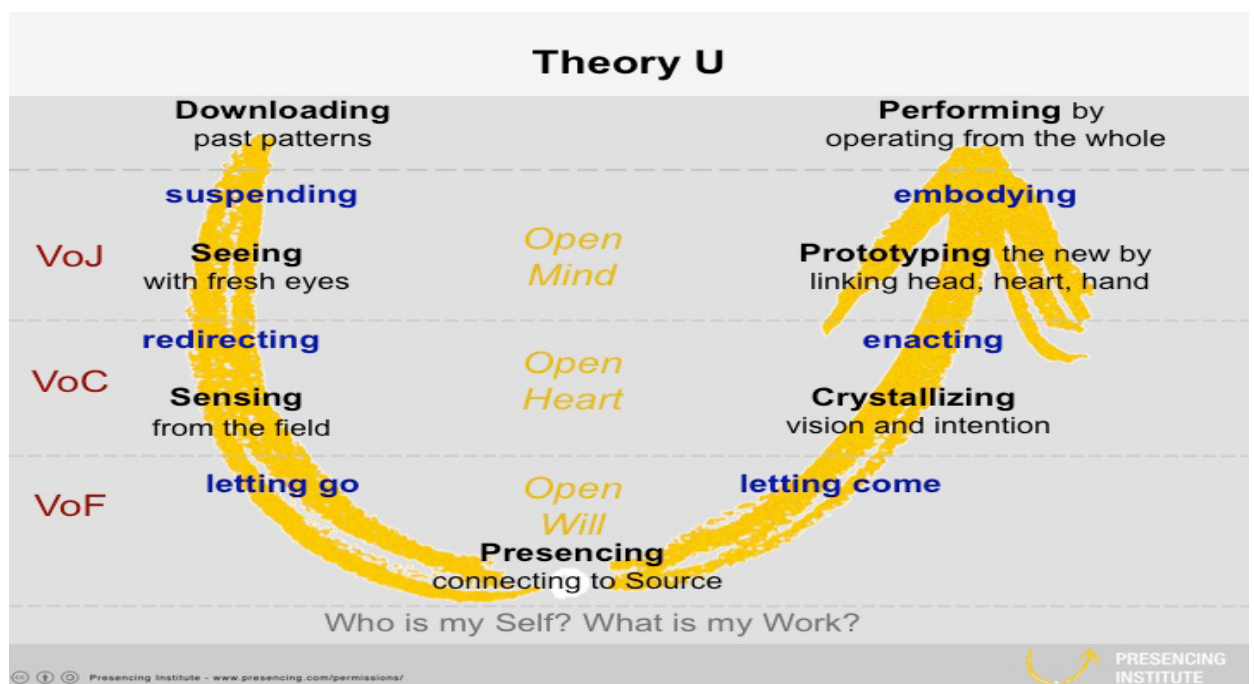


Figure 11, Theory U

Scharmer 2002

Theory U is another step in understanding the role of synchronicity in modern leadership theory. Jaworski says that to keep connected to the inspirational spark of the future:

First off you need to practice on a daily basis, Second you need to stay true and connected to that deeper intention all through the day, and third, you need to seize opportunities as they arise."

(Scharmer 2009 p. 206-207).

Theory U was developed as a way of looking at change from a new perspective. Otto Scharmer posited that the problem with change was the difficulty of letting go of old mindsets that block us from seeing a new way of dealing with the future. To deal with this he developed a six-step process when working with groups which became known as Theory U. 1. he helped them clarify what issue was most important for them to work on; 2. he then helped them to be in a space where they could really listen to each other and empty their minds of old notions that no longer served them; 3. then they developed techniques for connecting with their heart to a deep source within (often in silence) in a way that allowed new ideas to arise. 4. Once ideas arose they were explored in terms of their ability to offer something new to meet the challenge identified; 5. and when the group was clear that the emerging ideas connected head, heart and hand, 6. then the ideas were acted on quickly making sure that there all were involved in bringing the idea to practical fruition.

The whole process was symbolised as a "U" process because it started at the top left, then came down to the bottom of the "U" (the source of new ideas) before taking action and moving up to the right side of the "U".

The process at the "bottom of the U" which Scharmer called "connecting to source" is very close to the notion of being open to allow synchronicity to happen, but he did not call it synchronicity. Jaworski wanted to explore the "bottom of the U", the place where he thought that synchronicity happened, and to try to understand more about how to "intuit the future" and describe what this means to leaders and

organisations. This exploration led him to the next stage in his life: the stage of searching for "Source".

3.8.2. Synchronicity as Access to Source

Jaworski wanted something more, something that was beyond the Theory U process:

The work with the U-process and our thinking about the U-theory left me dissatisfied. Real transformation, it seemed to me, occurred at what I began to call "the bottom of the U" and involved something beyond what we were doing, something we didn't really understand. I began calling it "the Source."

(Jaworski J. 2012 p. 167).

The "source" for Jaworski was where synchronicity originated and is described in his book of the same name (Jaworski J. 2012).

Jaworski quotes Robert Jahn and Brenda Dunne, two scientists whom he interviewed for the Source:

There exists a much deeper and more extensive source of reality ... It is a domain that has long been posited and contemplated by metaphysicians and theologians, Jungian and Jamesian psychologists, philosophers of science, and a few contemporary progressive theoretical physicists, all struggling to grasp and to represent its essence and its function."

(Jaworski 2012 p. 185).

It was a deeply spiritual search for Jaworski as he described the labels used by major spiritual traditions to describe what he comes to identify as source:

"Tao," "Qi," "prana," "void," "Akashic record," "Unus Mundi," "unknowable substratum," "terra incognita," "archetypal field," "hidden order," "aboriginal

sensible muchness," "implicate order," "zero-point vacuum," "ontic (or ontological) level," "undivided timeless primordial reality."

(Jaworski 2012 p. 167).

There is an enormous scope for further research on "source" the place from which Jaworski says synchronicity emerges. It implies that synchronicity is at the heart of all the world's great spiritual and indigenous traditions, and could potentially make a contribution to leadership.

Drawing on the work of Greenleaf (1977), Bohm (1980), Varela, (1999) Jahn (1987), Peat (1989), Dossey (2009), Jaworski did try to codify his thoughts about source and synchronicity and identified four stages of leadership and four principles (Table 1) which he said lies at the heart of the global belief system that is emerging today.

Four Stages Of Leadership (Jaworski 2012, p. 54-55).	Four Principles (Jaworski 2012, preface).
Stage I: Egocentric Leaders with an undeveloped spirituality which is often unprincipled; governed by little but their own will.	One: There is an open and emergent quality to the universe , and we see that the universe offers infinite possibility.
Stage II: Achieving Leaders whose self-identity has expanded to include family, peers, organisation, faith group or nation.	Two: The universe is a domain of undivided wholeness. Thus everything in the universe, including human intentions and ways of being, affects everything else because everything is part of the same unbroken whole.
Stage III: Servant Leaders marked by an even greater expansion of self to embrace all people, regardless of race, gender, class or creed.	Three: There is a creative Source of infinite potential enfolded in the universe. Connection to this Source leads to the emergence of new realities – discovery, creation, renewal, and transformation.
Stage IV: Renewing Leaders who hold the conviction that there is an underlying intelligence within the universe that is capable of guiding us and preparing us for the futures we must create.	Four: Humans can learn to draw from the infinite potential of the Source by choosing to follow a disciplined path toward self-realization and love.

Table 2
Jaworski Four Stages of Leadership and Four Principles
(Jaworski 2012)

In this second book Source (2012) Jaworski was focused on finding the place from where synchronicity arises, and he explores a variety of stories in his adventure to clarify Source. While synchronicity is always implied in his

search for source, it seems to take a back seat, and one is left to play detective searching for the pieces that make up the jigsaw that is synchronicity. However, when he says in his description of Stage IV that there is an “underlying intelligence within the universe”, there can be no doubt that for him it was synchronicity that helped us access this intelligence.

In summary, Jaworski put synchronicity on the map in the field of leadership, heralding a shift towards recognising the importance of synchronicity and believed that leadership was about setting the stage for synchronicity. Jaworski's writing and personal example have been a major step forward in bringing synchronicity and leadership together.

Having explored Jaworski, I will move now to a thought leader who mentions synchronicity as part of quantum management.

3.9 Baets and the Quantum Interpretation of Management

Professor Walter Baets is a business school dean who focusses on innovation and knowledge management; complexity, chaos and change; and of special of interest was his interest in the quantum interpretation of management. I found out about his writing on complexity and synchronicity linked to leadership and organisations through a google search and as I read more about him realised that I knew him, I had met him at an Academy of Management conference in Lourdes in 2014. I immediately wrote to him, and he did remember me (I had presented on synchronicity at the conference), and he sent me links to his work.

Baets article on A-causality: a Quantum Ontology for Complex Systems (Baets W. 2009), was a breakthrough for me in my search for new work on synchronicity and leadership. A well-established business academic, Baets asserted that synchronicity was central to examining leadership. Other people had talked about complexity (Wheatley M. 2006; Shelton D. 2002)

but here was the first time since Jaworski that I had found an academic talking about synchronicity as a “bonafide” academic leadership topic. Baets wondered “Is economy and management, and in particular the more dynamic aspects of it like innovation, indeed based on a quantum ontology? (Baets w 2009, p. 2).

We can say that quantum reality, which is expressed in non-locality, synchronicity and entanglement, is promising for offering new understanding for a more efficient harmony of the concept of causality in management and the economy, and hence in any complex system. Instead of talking about causality, we would do better to talk about synchronicity (coincidence).

(Baets W. 2009, p 11)

Similar to all the great physicists who have researched this field Baets ends up with being clear that "non-locality, " i.e., action at a distance is present in the quantum phenomenon" and that:

Quantum mechanics has undeniably introduced us to non-locality, entanglement and synchronicity; concepts that thus far have not yet been applied in business, economics or social sciences at large.

(Baets W. 2009, p. 5)

With regard to the transfer of such concepts to companies Baets ponders whether companies “have a soul”:

do consciousness, engagement, emotions make a difference for a company; does a company have a "soul", consciousness; is there a link between this "consciousness" and the success of a company; are vision, emotions and consciousness linked?

(Baets W. 2008, p. 55)

Baets talks about the need to move away from Newtonian paradigm noting that in a world where other disciplines have embraced quantum mechanics, leadership and management fields have been slow to do so.

Despite the two great revolutions of the previous century the theory of relativity and quantum mechanics – almost the whole scientific community is still focussed on Newtonian principles, that is to say, fixed space and time. If we know what happened yesterday, then we also know what will happen tomorrow (and also what happened the day before yesterday). Science still does very little with the space-time continuum that these revolutions have offered us. In the hard sciences, at least, there are groups of researchers working on this subject. In economy, managerial and social sciences this revolution seems to have been completely side-stepped. Our managerial thinking is still Marshallian, the economic thinking of the 19th Century (Baets 2006, p. 2)

Baets sets out an academic research agenda based on a quantum interpretation of management, but it is an equally important set of questions that a practising leader must also explore. Some of the key elements of his research agenda are:

- Is there a quantum structure (or at least interpretation) of management phenomena and what is this structure (what is the role of the consciousness, synchronicity, morphogenetic fields, etc.)?
- Can one create empirical evidence on the emergent character of management phenomena, in particular of innovation?
- Can “Complex Adaptive Systems” help to visualise emergence, synchronicity, and morphogenetic fields?
- Can one understand better the crucial role of knowledge, learning and innovation for companies, and by responding to the previous questions, also render them useful from now on?.

(Baets W. 2006 p. 13)

In conclusion Baets categorically says that synchronicity is considered as the basis of a lot of phenomena which are difficult to explain and which are often called non-scientific, and that the way to understand this better is to consider that the widening of consciousness and the dissolving of borders is only possible when we keep, besides our energetic causal thinking (classical), a space for synchronicity. (Baets 2006)

3.10 HeartMath Institute

An important addition to intuitive and human heart energy research comes from the HeartMath Institute in Boulder California. Since 1991 HeartMath's rigorous empirical research indicates that heart-coherence can impact the executive function of leaders, helping them manage stress and improve decision-making. They have also been looking at the energetic human connection with the magnetic resonance of the earth. Their Global Coherence Project proposes that the energy within the human body is connected to the earth's energy and imply and that all humans, therefore, are linked to the earth from an energetic perspective. This has implications for this research into synchronicity. The hypotheses of the researchers and scientists behind the HeartMath Global Coherence Initiative (McCraty R. 2016) are that:

- The Earth's magnetic field is a carrier of biologically relevant information that connects all living systems.
- Every person affects this global information field.
- Collective human consciousness affects the global information field. Therefore, large numbers of people creating heart-centered states of care, love and compassion will generate a more coherent field environment that can benefit others and help offset the current planetary discord and incoherence.

- There is a feedback loop between human beings and Earth's energetic/magnetic systems
- The Earth has several sources of magnetic fields that affect us all. Two of them are the geomagnetic field that emanates from the core of the Earth and the fields that exist between Earth and the ionosphere. These fields surround the entire planet and act as protective shields blocking out the harmful effects of solar radiation, cosmic rays, sand, and other forms of space weather. Without these fields, ice as we know it could not exist on Earth. They are part of the dynamic ecosystem of our planet.

(McCraty R. 2016,p. 5)

The energetic connection described by McCraty in his explanation of magnetic forces links to the notion of entanglement:

Every cell in our bodies is bathed in an external and internal environment of fluctuating invisible magnetic forces that can affect virtually every cell and circuit in biological systems. HeartMath research is quite extraordinary in that it seems to suggest the existence of collective consciousness across the world by the coupling between the human nervous system and resonating geomagnetic earth frequencies called Schumann resonances

(McCraty R. 2012, p. 413)

Schumann resonances occur in the earth-ionosphere resonant cavity and Alfvén waves. It is well established that these resonant frequencies directly overlap with those of the human brain and cardiovascular system. If all living systems are indeed interconnected and communicate with each other via biological, electromagnetic, and nonlocal fields, it stands to reason that humans can work together in a co-creative relationship to consciously increase the coherence in the global field environment, which in turn distributes this information to all living systems within the field.

(McCraty R. 2012, p.411)

Human emotions and consciousness interact with and encode information in planetary energetic fields, including the geomagnetic field, thereby communicating

information non locally between people at a subconscious level, which in effect, links all living systems and gives rise to a form of collective consciousness
(McCraty R. 2012, p. 423)

The HeartMath research has implications for this research on synchronicity. They suggest a mechanism for synchronicity in that through our connection with the earth's magnetic energy we have a potential to communicate with each other non-locally. Their research, which is aimed at creating coherent leadership, has the potential also to accelerate our ability to connect with each other through synchronicity.

3.11 Other Terminology

There are a variety of other phenomenon similar to synchronicity, and this section will examine those phenomenon to see how they can add further to our understanding of synchronicity.

Serendipity is very close to synchronicity and is described as "an instance of accidental discovery during an active search for something else" (Erdelez 2005 p. 180). Stephann Makri (Makri S. & Blandford A. 2012) of University College London is currently researching serendipity using critical incident and a grounded theory process that seeks to identify a model and key processes in serendipity. This has resulted in what they call an "empirically grounded process model of serendipity seen in Figure 12.

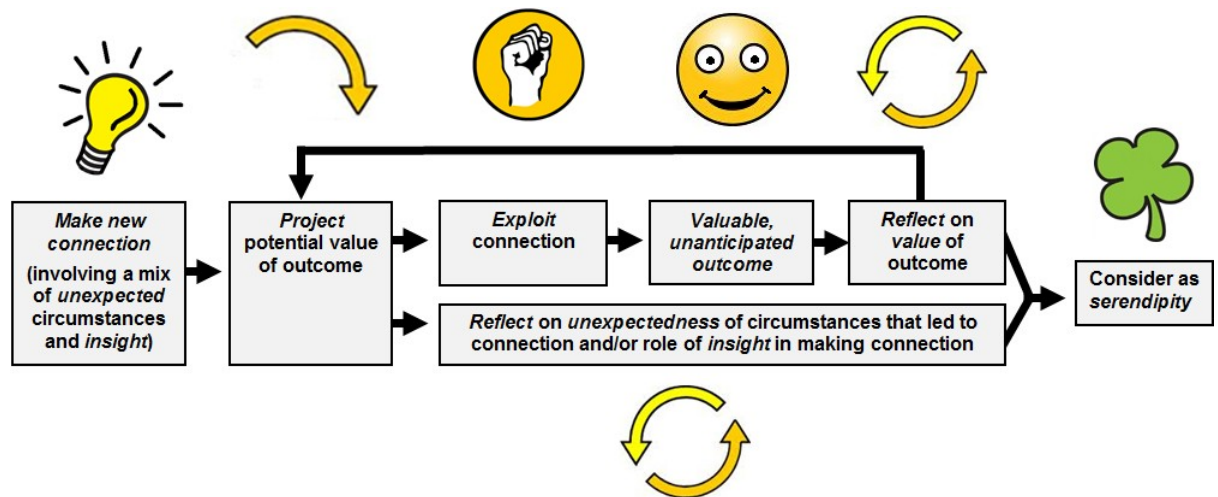


Figure 4.

Makri, S. & Blandford, A. (2012).

Coming across information serendipitously: Part 1 – A process model.

Makri's model (Figure12), moves from left to right. When something new and unusual happens, something that you were not expecting, then you take action based on the learning from this unexpected happening or event to maximise the value to you. An example could be that you may be in the library looking for a book on accounting and as you search, you come across a book on setting up a travel business which you stop to examine and which could potentially change your life, if you left a life of accounting to travel the world. The interesting connection to synchronicity is that the work of Makri and Blandford (Makri & Blandford 2012) suggests:

1. Serendipity is similar to synchronicity in that it involves the appearance of an unexpected event which turns out to be valuable to the individual
2. Though similar there is a difference between serendipity and synchronicity, in that synchronicity involves a pre-existing mindset or state or thought in the individual that links to an "out of the blue" event. In the example above you had not been previously thinking

about travel, whereas in synchronicity you would have been having thoughts and dreams about travel before you found the book.

The growing interest in this area is noted by the fact that Makri and Blandford currently have a 1.6 million sterling grant to study serendipity in organisations.

Hagel, Brown and Davison in the Power of Pull (Brown S.B., Hagel J., Davison A. 2010) also talk about serendipity and a world in which there could be a way to shape serendipity, a way not to just count on luck. They share ideas about choosing the right kind of environments and developing practices and preparing yourself to be able to receive very strange ideas, which are serendipitous.

Pull is a very different approach, one that works at three primary levels, each of which builds on the others. At the most basic level, pull helps us to find and access people and resources when we need them. At a second level, pull is the ability to attract people and resources to you that are relevant and valuable, even if you were not even aware before that they existed. Think here of serendipity rather than search.

(Hagel, J 2010, p. viii)

My addition to this quote is to say think synchronicity as well as serendipity.

Many people say that synchronicity is all about **luck**. Researcher Richard Wiseman believes that luck is something learned and available to anyone willing to pay attention to four essential principles: 1. Creating Chance Opportunities 2. Thinking Lucky 3. Feeling Lucky, and 4. Denying Fate (Wiseman R. 2003). Prof. Wiseman Chair in the Public Understanding of Psychology at the University of Hertfordshire and has gained an international reputation for research into unusual areas of psychology, including luck,

deception, and the science of self-help. His research has involved working with hundreds of exceptionally lucky and unlucky people, and the findings have been published in *The Luck Factor*. (Wiseman 2003).

Over the years I have interviewed these volunteers, asked them to complete diaries, personality questionnaires, and intelligence tests, and invited them to my laboratory to participate in experiments. The findings have revealed that luck is not a magical ability or the result of random chance. Nor are people born lucky or unlucky. Instead, although lucky and unlucky people have almost no insight into the real causes of their good and bad luck, their thoughts and behaviour are responsible for much of their fortune.

(Wiseman R. 2003 p. 2)

In his ten year research into Luck Wiseman identified the four basic principles that lucky people use to create good fortune in their lives. **Principle One: Maximise Chance Opportunities.** Lucky people are skilled at creating, noticing and acting upon chance opportunities. **Principle Two: Listening to Lucky Hunches.** Lucky people make effective decisions by listening to their intuition and gut feelings. **Principle Three: Expect Good Fortune.** Lucky people are certain that the future is going to be full of good fortune. **Principle Four: Turn Bad Luck to Good.** Lucky people employ various psychological techniques to cope with, and often even thrive upon, the ill fortune that comes their way.

There are a variety of other less well-known ideas which could be linked to synchronicity. **Happenstance** is about tuning into those activities that you feel naturally drawn to and recognising the potential opportunities they might offer. (Westwell J, 2009). **Seriality** is described by Kammerer as "a series that manifests itself as a lawful recurrence (Williams A., 2010 p. 112). **Chance Encounters** are shown by Bandura's research to reveal that a range

of “chance encounters” intersect fortuitously in people's lives and determine their outcome (Bandura A, 1982).

The phenomenon described in this section do involve some similarity with synchronicity in that they involve chance events. The key difference is that there is no observer with an existing need (conscious or unconscious) nor is there a chance happening that is meaningful to the observer and guides her/him in some way. A major benefit of these other terminologies to the field is that they show that there are terms in use similar to synchronicity, but the fact that there are different meanings and subtleties of definition is an indication that the field needs clarity in describing what the terms mean, and how synchronicity is similar to as well as different from them.

3.12 Factors That Facilitate Synchronicity From Popular Literature

Though not based on systematic research and analysis I have included the popular literature on synchronicity as it gives anecdotal indication of the factors that authors have found to influence the field of synchronicity.

<p>The Soul of Leadership (Chopra D. 2011)</p> <ol style="list-style-type: none"> 1. Regards synchronicity as normal 2. Look for the hidden messages 3. Go where you feel guided to go 4. Be in the present 5. Look for harmony in conflict 6. Encourage unity 7. You are part of the world's energy 	<p>Downloading a Friendly Universe: Your Presence is Requested. (Macartney E.S., 2010)</p> <ol style="list-style-type: none"> 1. Make space for the unscheduled and unknown. 2. Use your intuition in your business planning. 3. Envision, envision, envision! Get clear about what you are creating. 4. Mostly, relax. Be open. Don't try to "make" things happen. Allow them to happen.
<p>The Seven Secrets of Synchronicity (MacGregor R, 2010)</p> <ol style="list-style-type: none"> 1. Be open to new experiences 2. When travelling leave time for side travel 3. Cultivate an attitude of non-resistance 4. Be observant 5. Go with the flow 6. Follow impulses 7. See travel as an adventure 8. State desire out loud 9. Follow you intuitive guide 10. Believe your desire will manifest 11. Release thinking about your desire once stated 	<p>The Power of Coincidence (Richo D. 1998, 2007)</p> <ol style="list-style-type: none"> 1. Notice humour in the here and now 2. Say yes 3. Allow things to stay topsy-turvy for a day longer than you can stand 4. Don't look for soft landings but land on concrete reality 5. Learn from surprises that come your way 6. Welcome crisis 7. Invite pain of change rather than avoid it 8. Have less self-importance 9. Invent rituals that take you out of character 10. Forsake daily routine 11. Explore different life styles

<p>Understanding Synchronicity (Lundstrom M. and Belitz C 1998)</p> <ol style="list-style-type: none"> 1. Commitment <ol style="list-style-type: none"> a. We say yes to life b. We take a stand for our deepest values, and c. We do everything it takes to live by them 2. Honesty <ol style="list-style-type: none"> a. We are ruthlessly honest with ourselves b. We pursue the truth c. We question and probe our own inner world to see what's real and know ourselves 3. Courage <ol style="list-style-type: none"> a. Overcoming our fears by stepping outside our personal comfort zone, b. Following our intuition c. Making ourselves available to the larger plan. d. Be open to new information and stretch beyond the way we've always done things in the past. e. We listen within and sometimes turn left when everyone else seems to be going right. f. Risk ridicule to create something new, or to g. Risk rejection when we are being true to our sense of what's right 4. Passion <ol style="list-style-type: none"> a. Caring deeply about something beyond ourselves b. Letting go of self-protective caution to involve ourselves wholeheartedly with what we love 	<p>Understanding Synchronicity (Lundstrom M. and Belitz C1998)</p> <ol style="list-style-type: none"> 5. Immediacy <ol style="list-style-type: none"> a. Living fully in the present b. Don't hang out in the past rehashing old issues c. Don't hang out in the future trying to second-guess how things will turn out d. Settle all of our attention on each interaction e. Develop a state of awareness called immediacy 6. Openness <ol style="list-style-type: none"> a. Being ready and willing and available to a wide range of experiences b. Do not erect walls between ourselves and the world c. Embrace whatever develops, d. We are willing to do whatever a situation requires.... 7. Receptivity <ol style="list-style-type: none"> a. We listen to our inner voice for message b. We observe all that happens around us c. Move in harmony with the moment. d. Don't attempt to control the outcome of those events e. Hold open the space in which potentiality exists f. Go in any direction the music suggests.... 8. Positivity <ol style="list-style-type: none"> a. Seek out the value in every situation, at every turn, emphasise it, and work actively with it. b. Believe everything happens for a reason c. Perfection is found in each moment d. Don't shrink from difficult people or situations or challenges move toward them 9. Trust <ol style="list-style-type: none"> a. Trust in flow itself
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Table 3
Summary of Main Ideas of Popular Synchronicity Writers

Although the books referred to above are not based on peer-reviewed research, but on an exploration of literature, the experience of the authors and the experience of others, these popular books indicate that there is interest from the public at large in synchronicity. Of note is that the authors have counselling, psychology, medical and spiritual backgrounds, with only Chopra dealing with the potential connection between synchronicity and

leadership, another indication that the topic of synchronicity is not often explored in the area of leadership.

As will be seen in the later description of my research findings, much of what the popular literature reports is also seen in the stories of those interviewed for this research. Notably, there are concepts in Table 15 that link to this research:

- **Intuition:** each author talks about intuition or internal guidance or inner voice. Intention: getting clear on what you want, state your desire. (Macartney E., 2010).
- **Live Now:** develop "immediacy", be in the present, perfection is found in each moment, be in harmony with the moment. (Lundstrom M. 1998).
- **Have Courage:** be willing to do whatever is required, step out of your comfort zone (Lundstrom M. 1998).

3.13 Critiques of Synchronicity.

There have been many detractors and critics of synchronicity and particularly of Jung. Some critics say that Jung's process has overcomplicated synchronicity. As reported earlier Fournier (Fournier J, 1997) criticises Jung for being too focussed on narrow interpretations of synchronicity which do not help when trying to understand the day to day application of synchronicity.

Storr A, (1997) and Stern P. (1976) have challenged Jung by implying that his work on synchronicity was a result of mental illness. Psychiatrist and author, Anthony Storr (1997) reports that Jung went through a period of mental illness. Carroll (Carroll R. 2016) reports that Jung thought he was a prophet with a special insight, that all his patients over 35 suffered from "loss of religion" and that he could fill up their empty, aimless, senseless lives.

(Carroll R. 2016). Stern (Stern P. 1976) thought Jung was delusional who was more of a seer than a therapist.

There are critics who seek to debunk synchronistic events by calling them common place happenings and not unusual at all. Cambridge University Professor J. E. Littlewood was one such critic who stated that when a sample size is large enough, any outrageous thing is likely to happen (Bollobas B. 1986). This became known as Littlewood's Law and was published in a collection of his work, A Mathematician's Miscellany; (Littlewood J. 1953). Littlewood seems to have no place for intuition, intention or heightened states of awareness, for him it is all about numbers and probability.

In psychology and cognitive science, confirmation bias is a tendency to search for or interpret new information in a way that confirms one's preconceptions and avoids information and interpretations that contradict prior beliefs. It is a type of bias and simply put it states that if you believe in synchronicity, you will find synchronicity (Nickerson S., 1998). Confirmation bias is an important concept in the synchronicity debate. All of us have beliefs and values that come into play when we are trying to understand anything unusual that happens in our lives. If we want to believe an event is a miracle then that it is what it is, and no amount of counter arguments can make us believe otherwise. Confirmation bias reminds us to be vigilant in the research interview process and the subsequent coding of participant stories, to make sure we are aware of our own pre-conditioned confirmation bias. In a sense, there can never be absolute certainty about any topic, because we all have pre-conceived values and bias that we need to examine and be fully aware of if we are to bring value to our chosen area.

Psychoanalyst Williams (Williams A. 2010) builds on confirmation bias theory when he says that synchronistic events are a naturalistic and

deterministic phenomena, and are functional properties of a mind seeking wholeness. Williams thinks that what some see as a coincidence he perceives as "evoking little or no particular meaning; the same occurrence for another person (or the same person at a different time) may be perceived as a pivotal life-defining experience"(Williams A., 2010 p. 112). In his strongest statement he says:

Synchronicities occur in a psychological state of deprivation, devitalization of the spirit, alienation, psychological gridlock, generating a wish to be meaningfully connected with or to something or someone that is solid, trustworthy, consistent, reliable, and responsive.

(Williams, 2010, p.204)

Williams indicates that for him synchronicity is all about the "unavailable mother"; he considers individuals who believe in synchronicity to be trapped in a pre-oedipal timelessness where connection with an unavailable mother is constantly sought. (Williams A. 2010).

Perhaps the most extreme critiques come from the host of websites set up to debunk anything that challenges traditional science. One of the most strident is the skeptic.com website (www.Skeptic.com 2016) which comments:

What reasons are there for accepting synchronicity as an explanation for anything in the real world? What it explains is more simply and elegantly explained by the ability of the human mind to find meaning and significance where there is none.

(www.skeptic.com 2016)

Apophenia is the perception of connections and meaningfulness when there is none. The term was coined by German neurologist and psychiatrist Klaus Conrad (Conrad K. 1958). There are some who are constantly looking to

synchronistic explanations for reassurance, and who see every small event as significant, but this does not account for the many to whom synchronistic events happen who are emotionally stable.

In conclusion, it must be said that synchronicity stirs up strong feelings amongst its detractors, and for a good reason: because when exaggerated claims are made about synchronicity, it can lead people to hope which does not materialise.

We are given our mind for a reason. Our rational, cerebral cortex has enabled human kind to develop solutions to many of the world's pressing issues; our thinking mind has served us well. But in the same way that during the Enlightenment human kind outgrew and challenged the grip that outmoded dogmatism and narrow religious mindedness of the past had on human kind, so in the post-modern era we need to challenge mindsets that prevent us from examining how research in quantum physics and human psychophysiology can help us find answers to some of the challenges that face us. In the 21st century world, we need to explore issues of human consciousness and synchronicity with an open mind and reflect how concepts like quantum entanglement can help provide answers to some of the pressing issues the world faces.

Despite challenges from people from many disciplines, stories of synchronicity do not go away, and lives continue to be touched and transformed as a consequence. It is hoped that this research will help shed light on the phenomenon of synchronicity and its connection to leadership.

Having explored the literature and found a variety of references to synchronicity, some strong and explicit and some less so and some that are very critical, I will now share move to describing the methodologies adopted for this research.

CHAPTER 4. CHOOSING THE RESEARCH APPROACH

4.1 Ontological Interrogation

4.1.1. Family Background

4.1.2. My PhD Journey

4.1.3. Summary

4.2. Reflexivity and my Views about Methodology

4.2.1. Key Learning

4.3. Social Constructionism: the Chosen Methodology for this Topic.

4.4. Grounded Theory Method

4.5. Gioia Method

This chapter concerns methodology and I will share reflections on my own personal ontology, my views on methodology, describe the social constructionist methodology, and the Grounded Theory and Gioia methods I have chosen for the research.

4.1 Ontological Interrogation

Let me define what I mean by ontology. Ontology is to do with beliefs about being, and particularly whether phenomena exist separate to the individual or are dependent on the interpretation of the actors involved. It is important because research using social constructionism and grounded theory methodology benefits from an examination of the beliefs and mindsets of the researcher. I will start by sketching out the journey of my life and the journey of my PhD, for it is everything to do with how the topic of synchronicity and leadership was chosen, the approach to the research and how the research was conducted. As Guba and Lincoln (1989) report:

We are all influenced by our history and cultural context, which, in turn, shape our view of the world, the forces of creation, and the meaning of truth. Often these underlying assumptions about the world are unconscious and taken for granted.

Constructivism (and Constructionism) is a research paradigm that denies the existence of an objective reality, "asserting instead that realities are social constructions of the mind, and that there exist as many such constructions as there

are individuals (although clearly many constructions will be shared)".
(Guba & Lincoln, 1989, p. 43).

The term reflexivity (Gentle S. 2014) refers to the process of examining how one's assumptions about life impact the research. According to Chamaz (2006), reflexivity is about:

the researcher's scrutiny of his or her research experience, decisions, and interpretations in ways that bring the researcher into the process and allow the reader to assess how and to what extent the researcher's interests, positions and assumptions influenced the inquiry.
(Chamaz K. 2006, p 188)

Strong research designs according to Mills are those that reflect the researcher's views about reality:

To ensure a strong research design, researchers must choose a research paradigm that is congruent with their beliefs about the nature of reality. Consciously subjecting such beliefs to an ontological interrogation in the first instance will illuminate the epistemological and methodological possibilities that are available.
(Mills J. 2006 p.2)

This is important because for the research to be conducted effectively, I need to be aware of how my values and background influence how I conduct the research. The danger of not being aware of my values and beliefs is that it could lead to bias in how I design the research, interpret the data from the interviews, and the way that I conduct those interviews. Mills puts it in the following way:

Researchers, in their "humanness," are part of the research endeavour rather than

objective observers, and their values must be acknowledged by themselves and by their readers as an inevitable part of the outcome.

(Mills J. 2006 p.2)

I will first share something of my family and upbringing for they instilled in me values that prepared me for a work life of exploring new vistas and new ideas, and then talk about my PhD journey which was symbolic of the journey from an academic logical Newtonian environment to a post-modern environment. I will outline a series of incidents that occurred at various points of my life that were significant in forming my values and beliefs.

4.1.1. Family Background

I was raised in a deeply spiritual household where both my parents were Salvation Army Christian ministers and the religious dimension to life was a major force in my childhood. I vividly remember being inspired by a sermon from my mother on the action of the prophet Moses, who when lost in the desert with the Children of Israel and without water, was told by God to "strike the living rocks along the way" which caused water to gush from the rocks. The philosophy behind this story stayed with me, the philosophy that no matter what difficulties you were in or how stuck you were, life would somehow provide a way out. I also remember family members often commenting that while my brother had to work hard, I always seemed to "fall on my feet" and was "lucky".

In my first job as a social worker in London, I remember working with a woman whose husband had left her and she was desperate for him to come back. I supported her for five years helping her cope with a variety of difficulties, but her desire to have her husband return never went away. On the last day of my working with her, I visited her to say goodbye, and she

opened the door with great joy saying "he's back - he's back." I remember being astounded that her husband would return on the very day I said goodbye to her.

One day when I was in my twenties, I recall finding a car parking space by listening to what seemed like a guidance system in my body. The car park was full that day in Robin Hoods Bay North Yorkshire, and a sense in my body let me know that I should turn left and then right, and there the space was, on the left. My father said with astonishment "How did you do that: its something I have been trying to do for my whole life?"

When I was thirty, I moved to work in Sri Lanka the island known as Serendip from which the word serendipity came. Two incidents in Sri Lanka stood out and reinforced the belief which was now strongly in my psyche: that when I was in difficulty things would always work out. In one incident I was synchronistically rescued, and in the other dinner turned up out of the blue. First, when I was swimming in the ocean on the east coast of Sri Lanka, I was washed out to sea by strong tides. I was being taken further out to sea and feared the worst when out of the blue two fishermen turned up in their boat and rescued me. The second incident happened when I ran out of cash from my \$30 per month salary (I worked for the volunteer organisation Voluntary Service Overseas). It was the end of the month, and I had no money left and asked myself, "How am I going to eat?" One hour later I received a phone call from a local children's agency asking me to conduct a training workshop, and I was told they would pay me in advance for my talk. Dinner was magically provided.

When I began my own company in Singapore out of the blue fortunate events also played their part. In January 1992 I said to myself that I needed to partner with well-known figures in the area of culture and teams. Within two months I was partnering with Dr Fons Trompenaars, and Dr Charles

Hampden-Turner (1998) two of the world's leading cross-cultural experts and Dr Meredith Belbin, the originator of Belbin Team Roles (1981). I made no special attempt to contact these people; I remember I just maintained my intention to partner with the world's best thinkers in teams and culture and somehow they materialised.

By this time in my life, I had a strong belief that "life would provide", that somehow there was an energy permeating the world with which one could positively connect, with beneficial results. So strong was this conviction that I began to include the topic "How to Attract Positive Results" in my leadership workshops and came up with the diagram in Figure 1. when trying to explain the "law of attraction" to my participants. The circle in the diagram is the globe and the arrows indicate the ability to attract events to you.

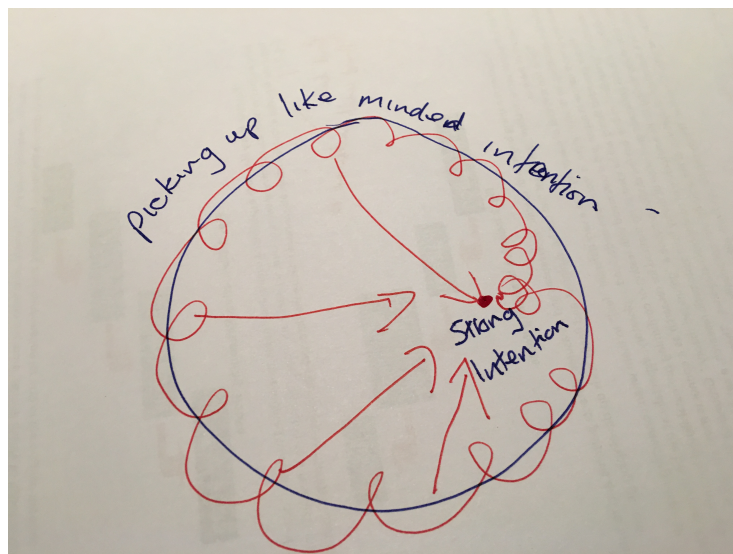


Figure 5.

Flip Chart drawing explaining synchronicity

Philip Merry 1997

4.1.2. My PhD Journey

This section records my PhD Journey and growing awareness of my belief system, and how it was severely tested.

In 2009 I decided to do PhD research on the "Law of Attraction", a subject I was very much interested in, and I applied to a certain university. I had an interview and explained that I wanted to study the law of attraction (as I then called it). The interview went well, the interviewers showed interest, and I was accepted. It was a great syllabus, with good lecturers and I began with hope and excitement. But these feelings quickly dissipated.

After a while, it appeared to me that in the eyes of the university my topic was not an appropriate topic for PhD research. From their comments, it seemed that the lecturers were implying that the topic did not have credibility as a PhD subject. There was regular mention of the fact that when it came time to do my viva voce' (oral examination to defend my dissertation), I would not be able to easily defend such a topic. I was studying something which was for me a lifetime fascination, but comments implied that my research area was a speculative new age topic and not so acceptable as a subject for a serious business research. A common phrase at the university to describe the research process was that a PhD should be approached as if you were walking to the top of a hill and depositing your grain of sand with all of the other grains of sand; and that once you had your PhD, you could then study the area you were passionate about. This felt to me to be rather slow and conservative, and I wanted to be free to explore new frontiers of leadership. The message seemed to be that my chosen subject area was not a subject for PhD research. I am willing to accept that maybe this was an misinterpretation on my side and perhaps I was being too sensitive, but that's the way it seemed to me.

Giving into this pressure after six months I switched my research topic to "Leadership and Happiness across Cultures", and I did my first papers on this subject. Although happiness was a good field of study and one that I had experience in, it did not excite me. Then along came a guardian angel in the

form of an insightful coach who realised that my heart was not in "happiness" and I switched back to my true research calling which I renamed "Synchronicity and Leadership".

A word on "guardian angels" is appropriate at this point. Merriam Webster's dictionary defines guardian angels as "an angel believed to have special care of a particular individual" (2016). Guardian angels are referenced in many of the world's faiths. In the Old Testament in Exodus 32:34, God said to Moses: "my angel shall go before thee," and again in Psalm 91:11: "For he will command his angels concerning you to guard you in all your ways;" (Psalm 33:8 and 34:5). In Rabbinic teachings in the Old Testament "Our Sages of blessed memory said that although a person does not see something of which he is terrified, his guardian angel, who is in heaven, does see it." (Daniel 10:7). There is a belief in angels in Islam where each person has two guardian angels, in front and behind him "For each one are successive [angels] before and behind him who protect him by the decree of Allah" (Quran 13.11).. In Zoroastrianism, each person is accompanied by a guardian angel, which acts as a guide throughout life (Yasna 26.4, 55.1). Finally and more recently Pope Francis said "According to church tradition we all have an angel with us, who protects us and helps us understand things," in a message to mark the Feast of the Guardian Angels, celebrated by Catholics on 2 October. (Guardian Newspaper Oct 2, 2014).

Although the connection of guardian angels to synchronicity is made by those of religious faith, it is also a saying that has passed over into popular belief. When something good happens or when you are protected from something bad it is your guardian angel who is watching over you. Hence in the context, I use the term "guardian angel" as a symbol of synchronicity.

The coach had arrived just when I needed her, and her advice was crucial in helping me get back to the topic I really wanted to study. But the feeling

that I was studying in the wrong place continued. The topic synchronicity and leadership seemed to attract the same doubts from the university as the law of attraction had done. At one point when I was exploring the influence of quantum physics on synchronicity, I was told that there was absolutely no connection between quantum physics and synchronicity.

By now I had an excellent tutor who cared about me and my area, who was giving me good advice, and with whom I had a good rapport, but I was still not happy. The environment did not seem conducive to me or my topic of research, and I continued to struggle.

At this time a second guardian angel came my way, and I found there was a way to move to another institution. Within a short time, I left the first university and was accepted for the Tilburg University PhD program. This was an academic environment where I felt free to flourish. Ken Gergen said that he did not want a normal PhD, but wanted creativity. My supervisor, David Cooperrider treated me like a co-creator in the research process, and not once did I feel that I had chosen a strange subject. David said that he would like the research to bring out the poet in me and that I should focus on becoming a prominent voice in the world of synchronicity. I felt I had struck gold. Finally, I was in an environment that felt right. The change had been brought about not by planning but by two guardian angels that turned up at the right time: one who advised me to switch my topic back to synchronicity, and one who suggested switching to Tilburg.

There were many good things about my first university, some excellent people and support programs and I do not regret my time there, but it was not the place for me. We parted on amicable terms, and I moved to an institution which brought out the best in me. Sometimes when things don't fit, it's best to move on.

4.1.3. Summary

It is important that I shared this journey both for my understanding and the reader because it helped me become clear on the values that drive me. I have always been keenly aware that luck, chance, and the ability of things to just work out, were as important to me as logic and planning. Events would happen, people would turn up that were just what I needed and just when I needed them. This led me to believe that my approach to life was an approach where the sun was either shining or just behind the clouds; where needs and dreams would eventually materialise, whether for big things or small, from major career decisions to guidance on finding a parking spot. These experiences resulted in strong values which I would summarise as follows:

1. No matter how difficult the circumstances things will always work out
2. The environment is a friendly place that will provide support
3. Physical needs and safety are as important as spiritual needs and will be provided for.
4. Humans are more than just rational creatures and can access an internal guidance system
5. When you are focused on a vocational calling that includes helping others somehow the world helps you along even more strongly
6. There is a sense of timing in life which will help you out at the exact point that you need it

7. There can appear “out of the blue” “guardian angels” who will help you out just when you need them

Identifying these values was of great usefulness in that it would help me understand my own bias and their influence on my research choices.

4.2. Reflexivity and my Views about Methodology

These values and beliefs also strongly influenced the decision about my research methodology at a time when I was attempting to identify the title of my research. One of my key “ah-ha” moments happened when I was attending a qualitative workshop in July 2010 at my first university. Although this event happened when I had intended to study happiness in teams, the realisation still applies to my synchronicity research. The following is taken from my diary of July 2012:

I had spent the whole of June cracking my head to get my literature review done, the title of which was “the impact of culture on the relationship between authentic leadership and happiness in teams.” Now when I say crack my head that was what it felt like because try as I may I could not break through to real flowing in my writing style. It was as if the title itself was just too complicated. It was as if I was trying to prove a mathematical conundrum, “if A equals B and B equal C then it follows that the proposition was proved.” And that's exactly where my problem was.

It was in one of the lectures on methodology that the light dawned. I asked the lecturer for help with my thesis and as soon as he saw my question, “the impact of culture on the relationship between authentic leadership and happiness in teams,” he said that this is obviously a quantitative thesis, because anything that begins with “the impact of” immediately indicates a quantitative thesis. When I asked him how he would rewrite the title to indicate a qualitative thesis his reply was “Authentic Leadership And Happiness: A Cross-Cultural Study”.

It was as if the scales have fallen from my eyes, this new title immediately felt like "me". There was freedom, creativity and room to breathe in this title. I am an explorer and creator by nature. I love to go out and find new things, discover a connection between things that already exist and put them together in a unique way. I love flying because I never know who I may be sitting next to on a flight, and the thought that my life could change in an instant based on who I sit next to and what we talk about excites me. I love surfing the Internet because I never know where the search will take me, and in the connection that I will find on new sites. Now, of course, this has its dangers because I am often distracted from my original search, and then even sometimes forget what my original search was. But I don't mind this because in the search I will always discover new ideas and new ways of looking at reality.

(Philip Merry Diary entry 2014)










So this is why the suggested new title appealed to me so much. I realised that I am attracted to research that is not about proving current theories. The research that I wanted to do was exploratory research that gets alongside people and elicits from them their particular way of looking at the world. One of the reasons for doing the research in the first place was that I wanted to get away from apriori ways of seeing synchronicity in the world, and I began to reflect on how the values outlined in the previous section shaped my choices. This is reflected in my work and in various personality tests.

The major consulting focus of my company was leadership in a cross-cultural world, the seeds of which began in my childhood. I was raised in the Yorkshire town of Huddersfield at a time in the 1960's when cultural conflict was rife between Asians and British right wing groups. I spent time working with groups that promote racial harmony; a by-product of which was my first realisation of how the world is socially constructed from a cultural and nationality perspective.

Since moving away from England, I have lived in Sri Lanka, Hong Kong, Malaysia, Thailand, and now Singapore. In my inter-cultural leadership and team consulting experience, I have been called into many situations with global organisations to work with groups of people from different cultures who see the world in different ways. For example, I was asked to work with the project team of a US auto components manufacturer who was trying to break into the Japanese market. The project team they recruited was made up of ten of their best Americans and ten of their best Japanese, but they were struggling with basic cultural differences. I worked with the team at a retreat in a hotel looking over Mount Fuji and introduced them to the basic cultural differences between Americans and Japanese, which necessitated looking at the cultural paradigms of both groups. Although both groups believed in respect, they needed to understand that they expressed respect in very different ways; and only when they clarified this would they be able to effectively work together. So I am well versed in mindset issues and cultural differences, and it is second nature to me as I have dealt with these issues on a weekly basis for the past three decades. This study of the cultures of the world has helped me understand my own personal ontology regarding "the forces of creation and my meaning of truth" (Mills J. 2006 p. 2).

The variety of psychometric tests that I have completed has helped me further understand my way of looking at myself and the way I view my life. Based on nine years of research with international teams at Henley Business School the Belbin team profile system (Belbin M. 1981) identifies nine team styles, each of which is needed for a team to work effectively, and are outlined in Figure 4 below.

Team Role Summary Descriptions

Team Role	Contribution	Allowable Weakness
 Plant	Creative, imaginative, free-thinking. Generates ideas and solves difficult problems.	Ignores incidentals. Too pre-occupied to communicate effectively.
 Resource Investigator	Enthusiastic, communicative and outgoing. Explores opportunities and develops contacts.	Over-optimistic. Loses interest once initial enthusiasm has passed.
 Co-ordinator	Mature, confident, identifies talent. Clarifies goals. Delegates effectively.	Can be seen as manipulative. Offloads own share of the work.
 Shaper	Challenging, dynamic, thrives on pressure. Has the drive and courage to overcome obstacles.	Prone to provocation. Offends people's feelings.
 Monitor Evaluator	Sober, strategic and discerning. Sees all options and judges accurately.	Lacks drive and ability to inspire others. Can be overly critical.
 Teamworker	Co-operative, perceptive and diplomatic. Listens and averts friction.	Indecisive in crunch situations. Avoids confrontation.
 Implementer	Practical, reliable, efficient. Turns ideas into practical actions and organises work that needs to be done.	Somewhat inflexible. Slow to respond to new possibilities.
 Completer Finisher	Painstaking, conscientious, anxious. Searches out errors. Polishes and perfects.	Inclined to worry unduly. Reluctant to delegate.
 Specialist	Single-minded, self-starting, dedicated. Provides knowledge and skills in rare supply.	Contributes on only a narrow front. Dwells on technicalities.

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Figure 6

Belbin Team Roles

Belbin M., 1981

I have worked with the Belbin system for thirty-five years, and as the Belbin Representative in Singapore for twenty years I have trained hundreds of teams and team facilitators to use the Belbin team system. My dominant two roles are first a Plant and second a Resource Investigator, and as Belbin is a 360 system with input from observers, it is also confirmed in my profile that these are my top two styles as seen by observers. The Plant is creative, likes to look at new possibilities and explore new ideas. The Resource Investigator is most happy when meeting new people and making contact with them. Both the Plant and the Resource Investigator styles are focused on possibility; the Plant on the possibility of new ideas and the Resource Investigator on the possibility of new and different connections with the people she or he meets. I always am content to seek out new situations and alternatives ways of doing things. In the late 1980s, there were two possible

jobs I could have taken up. One was as a trainer at an established international bank, and the other was to establish and develop a leadership training department with Reuters, the financial news agency. I took the Reuters job because it offered me more chance to establish something new and it required me to travel extensively. My Plant and Resource Investigator styles were dominant in the reason for my job choice.

Another tool that I have used over the years is the Kolb Learning Style Inventory (Figure 5 below) which explores approaches to problem-solving or learning.

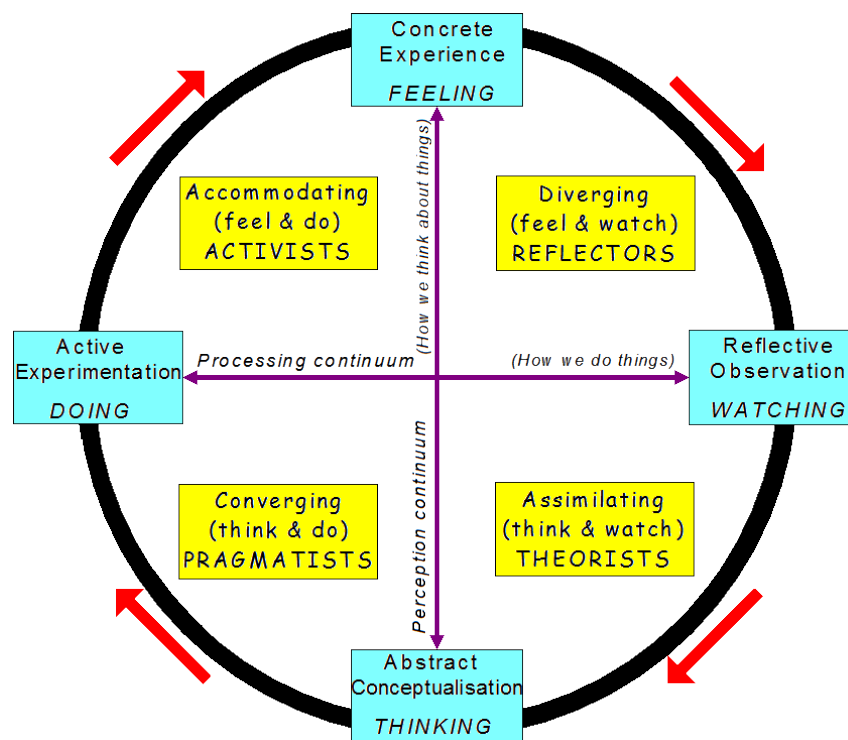


Figure 7.

Kolb's Learning Styles (Kolb D. A. 1984)

Developed by David Kolb (Kolb D. 1984) the cycle moves from experiencing to reflecting, to conceptualising to experimenting and comes full circle back to experiencing. I have completed the learning style inventory many times over the last thirty years, and my style rarely changes. I am clearly

in the experimenting and experiencing sectors. The experiencing score indicates a sense of wanting to be in touch with an issue, to feel it, and experience it before moving on to experimentation. This links with a pragmatic approach to life, meaning that whatever reflections I undertake I prefer those reflections to be linked to finding new ways of solving real problems. Qualitative and Social Constructionism approaches to research link to my learning styles, as they allow me to both experiment with ideas and experience and explore the worlds of the people in the fieldwork I do, during my research.

4.2.1. Key Learning

What did I learn from this ontological interrogation of my family background, the incident with my lecturer and the subsequent reflecting on my cross-cultural work and profiles? As already mentioned ontology is to do with beliefs about being, and particularly whether phenomena exist separate to the individual or are dependent on the interpretation of the actors involved. It is clear to me that the influence of my mother and her sermon was strong, that I believed that you could "strike the living rocks along the way" and find water just as Moses had done. The key issue, however, was this: did the values from my mother's sermon influence my mindset so strongly that it was my subjective positive state of mind that enabled me to be open to these fortunate synchronicities, or did synchronicity objectively exist separate from me?

This is a fundamental question for the research, and I think that both points of view (synchronicity as my mindset or synchronicity existing separate from me) have merit. Whether synchronicity exists separate to me or not the following sequences apply.

- (1) I have an issue to which I believe there are answers and
- (2) I experience an external event that
- (3) seems to be relevant, and has a sense of meaning.

If it is the case that synchronicity exists separate from me, then the 3 step sequence of synchronicity is applicable: the issue (1) and the interpretation (3) come from me, but the event (2) is separate from me. If I take the point of view that synchronicity happens as a result of the mindset of the individual (in my case the positive belief coming from my mother's Moses story), then all three factors in a synchronistic event can arise from my mindset, because I am pre-disposed to looking for synchronicity. The benefit of my reflection is that in my approach to the research I need to pay special attention that I thoroughly examine whether I am disposed to reading too much into external events.

For Jung synchronicity exists separate from the individual in what he called the collective unconscious; in the quantum physics paradigm, the event or thought or person exists in the quantum field or zero point field.

My life experience has taught me that luck, coincidence, synchronicity were phenomena that happened if your mind was open to them, and this influenced my choice of research topic and methodology and research subject and meant that I wanted to dive deeper into this subject.

But it was also a red flag. Because I was positively disposed to synchronicity, I would have to be careful not to over-interpret situations as synchronistic when maybe there were other explanations that I was blind to.

I also learned from my ontological interrogation that my optimistic and relationship oriented personal style would enable me to explore new situations and places because I was not afraid of taking the initiative. The positive benefit of this side of my nature is that it has driven me to meet or

interact with many of the key figures in the field of synchronicity and related subjects referred to in this research: Baets, Peat, Fry, Radin, McTaggart, Peshawaria, Makri, Boyatsis, McCraty, Cooperrider; and have corresponded with Jaworski, Beitman, McGregor and Cavali. These are all indications that my nature had a positive benefit in that I was open to connect with these people.

On the other hand, it indicates that I also need to be cautious because in my initiative taking enthusiasm I may not pay attention to analysis, logical structure and details, all of which could negatively impact the research.

Identifying researcher values and beliefs are an important part of any research because they let the reader learn about you, the researcher, and it is also important for the researcher so that they can check their assumptions during the research.

I was also helped in my thinking by an examination of inductive and deductive reasoning. Deductive reasoning route (Fig 5.) works from the more general theory to hypothesis and gathers data to prove or disprove the various hypotheses, and to confirm the original theories.

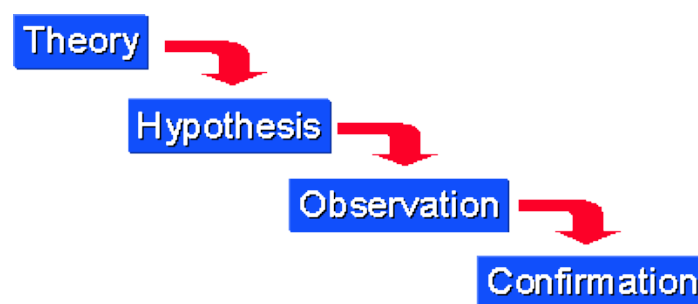


Figure. 8
Deductive Reasoning Route

On reflection, I did not want to use deductive reasoning in my research, because I wanted to develop theory from new research. In my life, I

have experienced events and met people that seemed to come “out of the blue” and give answers to current issues, and because of this I preferred to use a research methodology that helps me theorise about these issues by examining the data and attempting to theorise about the data as in Fig. 6.

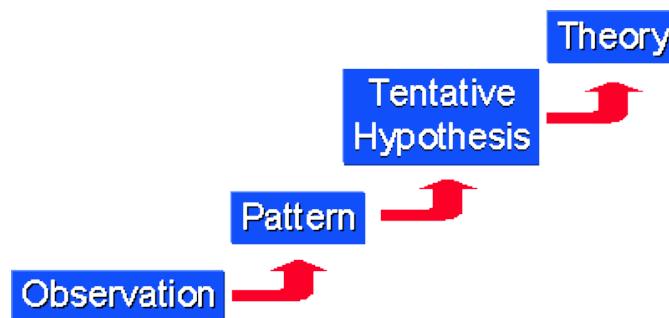


Figure. 9
Inductive Reasoning Route

Inductive reasoning begins with asking questions, making observations, detecting patterns and regularities, then formulating some tentative hypotheses are explored, and finally ends up developing general conclusions or theories.

These two methods of reasoning (inductive and deductive) are very different. Inductive reasoning is more open-ended and explores possibilities, particularly at the beginning of the research. Deductive reasoning is a more narrow approach and is concerned with testing or confirming pre-established hypotheses. This was not my intention. I wanted to take a fresh look at synchronicity and examine how it impacts leaders, and develop theories from the research data. Inductive reasoning is linked to Social Constructionist Research and hence social constructionism was a more appropriate methodological approach for this research.

The aim of the research is to explore synchronicity and leadership, in an attempt to understand the factors involved and build a theory based on

reflection on the data. The research does not seek to quantify or measure the topic, and therefore a quantitative approach would not be inappropriate. Social constructionism is the chosen approach for the research as it is the most effective approach for a topic such as synchronicity.

4.3 Social Constructionism: the Methodology for this Topic.

When choosing a research methodology the words of Nelson Goodman quoted in Ken Gergen's *An Invitation to Social Construction* are instructive:

If I ask about the world you can offer to tell me how it is under one or more frames of reference, But if I insist that you tell me how it is apart from all frames can you say?
(Nelson Goodman, quoted in Gergen K. 2009 p.2)

Synchronicity has many "frames" (to use Goodman's word) based on the viewpoint of the person you speak to. To one person an "out of the blue" experience may be synchronicity, but to another, it may be seen as luck or coincidence, or to another the work of the holy spirit or guidance from God or to another it may be seen as a miracle or an answer to prayer. I have one particular friend who, no matter what evidence I share with him for the existence of synchronicity, simply does not believe in it, for Rob it is all coincidence.

As discussed earlier in the research we come back to the question, "Is synchronicity something that is "out there" as a separate objective reality or is it something that is constructed by human beings?" The answer to this question would help determine my methodological approach.

To answer this question, we need to step back and reflect on the nature of truth and the nature of research methodologies. Social constructionism is about coming to terms with the nature of reality. It

emerged some thirty years ago, had its origins in sociology and has been associated with the post-modern era in qualitative research. It emerged to challenge the positivist view that reality could be known as existing "out there". In simple terms, social constructionism asserts that we create meaning and reality through language and relationships and that there are as many realities as there are individuals (or groups of individuals who share the same reality). Until relatively recently the positive approach dominated the research field and is related to the modernist view which emerged from the Enlightenment. The Enlightenment was a movement that happened three hundred years ago which challenged the dominance of the church (in Western Europe) with science and logic.

Enlightenment ideas were highly successful in undermining the totalitarian rule of royalty and religion. We hold that each is endowed with powers of observation and reason, and thus an inalienable right to participate in the process of governance. While we continue to cherish this right, we have also seen this prizing of individual knowledge as contributing to the rise of science, objectivity and truth.
(Gergen 2009 p 27)

However what then happened was that scientific objectivity and truth became dominant to the extent that it drowned out other voices.

Opinions based on anything other than the standards of the knowledge class – for example, on personal values, spiritual insights, commitments to another tradition – are largely discounted. In effect, where the Enlightenment initially functioned to democratise the society, it has now succeeded in generating a new form of totalitarianism. As many now feel, "when the trumpets of truth begin to sound, run for cover!"
(Gergen 2009, p 27-28)

What this meant in practice is that in the world of materialism (where only the

material is recognised) non-material voices were suppressed.

(in) The world-view of materialism, the spiritual world is marginalised (thrust into the unnoticed margins of the page). The spirit is an unspoken absence. However, without the presence of this absence, the very sense of "the cosmos is material" is destroyed. As one might say, the entire world-view of materialism rests on a suppression of the spirit.

(Gergen 2009 p. 20)

In the modernist and materialist view of the world, the answer to the question "Is synchronicity something that is out there?" the answer is "no" because synchronicity is not seen as a phenomenon that could exist in a logical and reasonable world. In the post-modern world, the answer is "yes" it can exist because it exists as a social construction in the belief system of the individual.

This then helped me be clear that social constructionism should be the preferred research methodology because in a social constructionist view of the world synchronicity exists in the mindset of the person. Social constructionist research also brings out the views from voices that are not normally heard. This was important for this research because I wanted to explore why stories of synchronicity were not heard more often. Social constructionism is a research method that will help those voices and stories be heard.

The job we have as social constructionists is to invite ourselves and others into conversations that allow all voices to be heard. To remain open to a multiplicity of views on practice is not to offer a blanket endorsement, and it is also not to selectively dismiss. By not being dismissive, we continue to construct meaning together, making it possible to keep the conversation going.

(McNamee S. 2004 p. 9)

So for this dissertation, it seems that a social constructionist approach would be most suited, for it will allow me to examine how different people construct the notion of synchronicity in their own lives.

Stories continue to be reported of interesting out of the blue events bringing guidance and meaning to people's lives. However stories of synchronicity and leadership are seldom heard, and it is my hope that this dissertation will give voice to those stories and those leaders.

4.4 Grounded Theory: the Chosen Research Method

I have chosen grounded research which is a qualitative social constructionist method as my research method. As well as the reasons outlined below, from the start the term "grounded" appealed to me because it implied "practical", "based on real experience of life", "grounded in reality", while at the same time looking for something new.

Grounded Theory was initially developed by Glaser and Strauss in 1967 as a response to "armchair" theoretical researchers and quickly became popular. It is based on the systematic generation of theory from a set of rigorous research procedures leading to the emergence of conceptual categories. Grounded theory was first developed in the 1960s when Glaser and Strauss studied death and dying in American hospitals. At the time most research paradigms were positivist, meaning that they believed that the observer was unbiased, that there existed an external world separate from the scientific observer and their methods, that there was generalisable knowledge about the world and that facts could be separated from values.

Glaser and Strauss's research into dying began a resurgence for qualitative methods research which gained strength with the publication of their book *The Discovery of Grounded Theory* (1967). They proposed a

systematic qualitative analysis which had its own logic to generate theory. Their work challenged the “beliefs that qualitative methods were unsystematic, and that qualitative research could not generate theory” (Charmaz K 2006 P.6). Since its introduction, grounded theory has gained popularity with a variety of qualitative researchers. It has well-accepted methods: data collection, construction of analytical codes and categories, constant comparison during the analysis, memo writing and theoretical sampling aimed at theory construction, and a generally accepted view that literature research should be done after data collection. One of the main attractions for me was that it allowed flexibility in how researchers use grounded theory. There are loosely defined rules that give a structure yet there is flexibility to use the approach in a way that best fits the research. Corbin and Strauss indicate that:

Theories cannot be built from actual incidents or activities as observed; that is from raw data. The incidents and events are taken as, or analysed as, potential indicators of a phenomenon, which are thereby given conceptual labels.
(Corbin and Strauss 1997, P. 7)

This puts a welcome responsibility on the researcher to choose the topic to be researched, select the participants and methods, analyse the data, select the codes and ultimately be the one who designs the theory. It challenges me at the same time to be both a knowledgeable contributor, as I have extensive experience or the phenomenon, while at the same time being separate from it and look with an objective mind. There is a freedom in this approach that I find attractive.

The approach begins with a process called "open" coding, followed by the establishing of categories by grouping the "open codes" into higher levels of abstraction to form categories. With the establishing of categories,

the researcher then goes back to the field to gather further information that elucidates the categories. Through such gathering of data, the "categories are defined and given explanatory power which over time are related to each other to form a theory. (Strauss and Corbin 1994). These categories are related to each other as a theoretical explanation that sheds some light on the issue under discussion. Eventually, what one hopes emerge is a core category which represents the central phenomenon.

Once the data collection and examination have been done only then does the researcher fully examine the literature. Of course, literature will have been examined before the collection of data, but an attempt should be made to be aware of pre-existing assumptions while involved in the collection and analysis of data. The theory is developed around this process. Of course this is easier said than done, and in reality, this is a process of being aware of one's pre-existing mindsets around a construct while doing the research. For me, it was a process of understanding not just that I had explored a lot of the literature before beginning my fieldwork interviews, but also recognising that I had significant experiences of synchronicity. One of the ways to deal with both of these issues was to make sure that when I was examining the texts from the interviews, I should make sure to focus only on what is in front of me in the text. If I choose to hi-light a concept that already exists in the literature, that is acceptable if it is in the text. This required self-awareness of my assumptions about the topic, and a disciplined approach to the coding process.

Like any good method, grounded theory has adapted and grown, but not without controversy. Although Glaser and Strauss were responsible for the first iteration of grounded theory they subsequently went their separate ways. Straus (and Corbyn) developing "evolved grounded theory" and Glaser developing "traditional grounded theory" (MillsJ. 2006). While much is made

of the split, I think it is helpful to see grounded theory using a developmental as opposed to an "opposites paradigm. Glaser and Corbyn have been in the role of parents accepting criticism from their children (the subsequent grounded theory developers), and it is more helpful to say that there are a variety of scholars who developed Grounded Theory beyond the original model.

One such scholar was Charmaz (2000) who focused on the notion of the researcher as an author. She provides guidance on how:

constructivist grounded theorists need to think about the thorny question of how to resolve the tension that exists between developing a conceptual analysis of participants' stories and still creating a sense of their presence in the final text.
(Mills J 2006 p. 7)

It was reading Charmaz work that made me realise that it did not sit well with me that grounded theory did not fully acknowledge the views of the researcher. I had things to say and was confident that I could comfortably be both in the role of someone who had experience of synchronicity, and at the same time consciously put to one side that experience and be objective. The reflexive exercise I had gone through outlined in section 4.1 and 4.2. would help me in this endeavour.

It was a conversation with my supervisor that led me to the next development in my search for my method, as it would help me resolve this issue.

4.5 Gioia Methodology

Although I knew that grounded theory was my chosen method I still did not feel comfortable as I struggled first with issues about the "voice" of the researcher and second with how to get to the final overarching theory.

On sharing this with my supervisor, David Cooperrider, he sent me an article about the Gioia method Seeking Qualitative Rigour in Inductive Research: Notes on the Gioia Methodology (Gioia D. 2012) which immediately appealed to me as it provided answers to the questions I had been asking.

The "Gioia Methodology" is an adaptation of grounded theory and originated from a paper published by Gioia and Chittipeddi in 1991. The authors had received "jarring" feedback from reviewers on their "sense-making" research, and it prompted them to think of ways to show that they had executed the data gathering and analysis systematically. So they devised an approach that allowed for both a "1st-order" analysis using informant-centric terms and codes, and a "2nd-order" analysis using researcher-centric concepts, themes, and dimensions. This led to credible interpretations of data, that was also able to convince readers that the conclusions were plausible and defensible (Gioia 2012 P.15). Their approach to inductive research not only surfaced new concepts but also generated persuasive new theories (Gioia & Pitre, 1990). Since 1990 the methodology has been elaborated and refined as a valid way of conducting qualitative, interpretive research.

Another motivation for developing the Gioia methodology was that much research at the time was based on extending current theories, which did not "encourage the kind of originality we would most like to see in our theorising" (Gioia, 2012). Their concern with the traditional approach was simply this:

Advances in knowledge that are too strongly rooted in what we already know delimit what we can know."

(Gioia 2012, P 15.)

I realised that if I rooted my research too strongly in what was already known it would not necessarily develop something new, which was the aim of the research.

What also struck a chord with me was that Gioia methodology asserted that organisational research should focus on creating "concepts" as opposed to "measuring constructs". By "concept they meant:

A more general, less well-specified notion capturing qualities that describe or explain a phenomenon of theoretical interest. For organisation study to fulfil its potential for description, explanation, and prescription, it is first necessary to discover relevant concepts for the purpose of theory building that can guide the creation and validation of constructs.

(Gioia 2012, P 15.)

Because studying synchronicity and leadership is a relatively new phenomenon, the Gioia approach was a good match for what it was that I wanted to do. In my research using the Gioia methodology was appropriate in order to develop broad-based "concepts" (general theories) that could be further studied to potentially become "constructs" (specific, measurable theories). Research on synchronicity and leadership required an approach that would allow me to theorise afresh. Using the Gioia methodology would allow me to:

Focus more on the means by which organisation members go about constructing and understanding their experience and less on the number or frequency of measurable occurrences. As Einstein so famously put it, "Not everything that can be counted counts, and not everything that counts can be counted."

(Gioia 2012, P 15.)

The Gioia method treats both interviewees AND researcher as “knowledgeable agents”. It emphasises the importance of:

Making extraordinary efforts to give voice to the informants in the early stages of data gathering and to represent their voices prominently in the reporting of the research, which creates rich opportunities for discovery of new concepts rather than affirmation of existing concepts.”

(Gioia 2012, p 17).

This raises again the importance of the ontological interpretation by the researcher of their assumptions, and also highlights an important debate between what Mills (2006) called traditional Grounded Theory (Glaser) and evolved Grounded Theory (Strauss and Corbin). Traditional Grounded Theory asks the researcher to approach the research with their mind like a blank slate and to:

remain sensitive to the data by being able to record events and detect happenings without first having them filtered through and squared with pre-existing hypotheses and biases.”

(Glaser 1978, p. 3).

Traditional grounded theory accepts that the researcher does have their perspective, and encourages them to put that perspective aside because there was a danger that their assumptions could contaminate their interpretation. My view is that this is a process which is both quite difficult and perhaps unnecessary.

Strauss and Corbin accepted that the researcher’s assumptions are bound to affect the research, commenting that the theories themselves are “interpretations made from given perspectives as adopted or researched by researchers” (Strauss & Corbin, 1994, p. 279).

Chamaz developed what has been called a Constructivist Grounded Theory, (Chamaz K. 2006) and she asserted the notion of the researcher as co-producer of the research (Charmaz K. 1995), stating that the interaction between the researcher and participants “produces the data, and therefore the meanings that the researcher observes and defines” (Charmaz, 1995, p. 35;)

Mills (2006) indicates that seeing the researcher as the author of a co-construction of experience and meaning is an important next step in grounded theory research. It is a view that I support but with some reservations. The author truly is a co-producer with the participants of the final grounded theory as their ideas, gleaned from the literature review, their assumptions based on their life view and their expertise based on their experience of the topic influence the final research outline. It is my view that the researcher needs to examine their point of view, their values, to reflect on the assumptions. In short, they need to make sure they are aware of the way they are influencing their research and include a description of those values and experience in the research. I have had a lifetime of experience of synchronicity, but this is only of benefit to the research if I have reflected on and critically examined that experience. It is important that I have done a thorough ontological interrogation of that experience.

Gioia sums it up like this:

Researchers are also treated as knowledgeable people too who “can figure out patterns in the data, enabling us to surface concepts and relationships that might escape the awareness of the informants, and that we can formulate these concepts in theoretically relevant terms. Reporting of both voices - informant and researcher - allows for the kind of insight that is the defining hallmark of high-quality qualitative research.”

(Gioia 2012, p 17)

So my choice of the Gioia method is also based on the fact that my own experience of and long reflection on synchronicity is based on a researcher-centric ontological analysis.

In summary, the systematic approach of the Gioia Methodology was my choice of the methodology because:

- it is a rigour of concept development and theory building
- it focusses on developing new concepts not building on current ideas
- a voice is given to the researcher as well as informant
- it clarifies how the theoretical concepts are linked to raw data.

The next chapter will move onto describing the research projects and how they evolved.

CHAPTER 5. PLANNING THE RESEARCH PROJECTS

5.1. Research Project One: Women's Group in Ethiopia

- 5.1.1 Research Plan
- 5.1.2. Benefits of Unstructured Group Interviews
- 5.1.3. Sampling Frame and Recruitment
- 5.1.4. Group Interview Protocol
- 5.1.5. Choosing Research Project One

5.2. Research Project 2: Individual Global Leaders Interviews

- 5.2.1 Sampling: the Synchronistic/Intuitive Method
- 5.2.2. Synchronistic /Intuitive Selection Method and Criteria for Choosing Interviewees
- 5.2.3. Descriptions of the Process of Choosing People for the Research
- 5.2.4. Questions sent before Interview

When I conceived the research ideas, I planned to look at what factors facilitated synchronicity, and my plan was to cover groups as well as individual interviews. The group would give me broader creative ideas because interviewees could build on each other's ideas, whereas the individual interviews would enable me to go into depth. In the following pages, I will explore the planning for each of the two contexts which I call Project One and Project Two.

5.1. Research Project One: Women's Group in Ethiopia

What follows is my research plan, research philosophy, design, methodology, interview protocols, and sampling framework before conducting the Project One fieldwork.

5.1.1 Research Plan

My original idea was to focus on factors that facilitated synchronicity because I thought that there would be a good deal to explore in this focus in and it would yield a variety of factors that could then be explored further in the individual interviews. Hence in Project One, my plan was to use the synchronicity definition from Carl Jung and identify stories of synchronicity

that participants had experienced in the last 12 months (and before) and identify factors that they thought facilitated the occurrence of synchronicity. The definition of synchronicity from Carl Jung was as follows:

a coincidence in time of two or more causally unrelated events which have the same or a similar meaning
(Jung 1955, p. 144).

The original purpose of the research was to ascertain views from organisational leaders on the factors that reportedly help promote the occurrence of synchronicity.

As synchronicity is not a subject that had been extensively studied in relation to leadership, I would attempt to analyse how leaders see synchronicity and examine their view of the factors which are present when synchronicity occurs. This primarily required an “inductive approach to the relationship between theory and research in which the emphasis is placed on the generation of theories” and “embodies a view of social reality as a constantly shifting emergent property of an individual’s creation” (2007, Bryman A. and Bell E. p 28).

5.1.2. Benefits of Unstructured Group Interviews

Kreuger and Casey (2000) report the benefits of group interviews to be:

- a. A breadth of points of view to emerge
- b. A number of ideas to be outlined
- c. Having members challenge each other so that an idea is further refined
- d. Points of view are diverse as there is no push for consensus

- e. Quick arrival at a larger number of ideas than would be achieved in individual interviews.

(Kreuger and Casey 2000 cited in Saunders p. 347)

The key disadvantage of group interviews is that they do not allow for the in-depth detail that emerges from the individual interview, but this was less important in this case as individual interviews were to be used in the next phase of the planned research when in-depth detail would emerge. It was my hope to garner the benefits of both methods.

5.1.3. Sampling Frame and Recruitment

In choosing the leaders, the following criteria would be used:

Leaders. As the research was focussed on synchronicity and leadership, to be part of the research participants would need to be in a leadership position in an organisation. The research would look at factors chosen by organisational leaders that were likely to lead to the occurrence of synchronicity, hence being a leader was crucial. My chosen definition of leadership was "someone who uses their own personal influence to move a group or individual to shift their mindset from A to B, or to achieve a task." The term leader, therefore, could mean someone with responsibility to implement a project, with or without subordinates reporting to them. The key issue is that they must have responsibility for delivering results in a particular area.

Group Makeup. Groups could be either "stranger groups" or "natural groups", there being merit to both types of group. Of key importance is that participants were able to speak openly about their experiences of synchronicity and what they thought were the factors that facilitated its

occurrence. "Stranger" groups may be able to speak openly as there is no-one in the group they know and so they are assured of anonymity, and at the same time, natural groups may also be encouraged to talk as they are among friends.

Knowledge of Synchronicity. As the research was concerned with factors that promote the occurrence of synchronicity, it was important that participants have experience of this phenomenon which should be explained and checked before selection for the group.

Potential Problematic Issues

Morgan (Morgan D. 1998 cited in Bryman A. (2007)p.520) suggests that one problem of natural groups is that, because they know each other their assumptions may not surface and therefore it is important for the researcher to be on the look out for those assumptions

Groups should be kept to a relatively small size to encourage an intimate atmosphere where members will be more comfortable to share. Morgan (1998) suggests that small groups are good when topics are controversial and when gleaning personal accounts is a major goal, as it was in this research.

5.1.4. Group Interview Protocol

1. **Pre-selection** - members of the potential group would be chosen on the basis that they held a leadership position and that they had experience of synchronicity. Jung's definition of synchronicity would be shared. Participants are told that in reporting the research they will not be identified by name or by the organisation and that if they do

not want to participate, they were free not to do so. Participants then choose to join the research and the group convenes.

2. **Interview Schedule:** the interview schedule is shared with the group.
3. **Synchronicity Definition:** participants are introduced again to the definition of synchronicity by Carl Jung
4. **Synchronicity Stories:** participants work in pairs and share one or more personal stories of synchronicity.
5. **Factors that Facilitate Synchronicity:** in the same pairs participants are asked to identify factors that contributed to their synchronicity stories.
6. **Synchronicity Factors Sharing:** pairs share with the whole group the factors that contributed to their synchronicity stories. These are recorded on the flip chart by participants and then by hand at the time by the observer.

Having got clear on the scope and framework for project one, I then set about identifying a suitable group.

5.1.5. Choosing Research Project One

There was a touch of synchronicity in the choosing of the research group for project one. At first, I had a variety of thoughts about how to choose the right group. I could advertise; get a group of friends together; do an internet search for a group, but nothing seemed to fit. At that time in my life when I was looking around wondering who to choose for my first group research, I was working with my wife on a women's leadership program for a global development agency in Ethiopia; a 12-month program with two modules. The first module was a five-day workshop followed by 12 months of self-leadership groups and ending with a final two-day module.

During the first module, we had asked participants to identify leadership issues that they would like to work on. One person described a difficult issue she would like to change and concluded with the comment "But what can you do? It's a man's world". We had been using the Appreciative Inquiry concept that "words create worlds", indicating that your thoughts and words can create your world; so when the participant said "It's a man's world" it seemed the perfect time to challenge and reframe the words. After explaining the concept that words you use will create your reality we asked the group to invent another more positive phrase. After a while, they came up with the phrase "although it's a man's world at the moment, that is increasingly changing to include the participation of women." We set homework for the subsequent 12 months by asking the group to observe any changes that occurred by keeping this new mindset front and centre in their lives.

I do not remember how it happened, but I do remember waking up one morning and saying to myself "Why don't I use the women' group as my synchronicity group?" They were already going to come back to us in module two with stories of what happened as a result of a mindset change, and it would be a simple step to ask them if they had experienced any synchronistic events. In module one I had shared with them the story of my research, and so they already knew about it. And all of the logistics were done in that they would be meeting in Ethiopia for the last group leadership session. I had not before considered the Ethiopian group, and now it seemed a perfect choice. So I decided that during module two I would conduct the synchronicity group session. The first research group was born.

5.2. Research Project 2: Individual Global Leaders Interviews

After completing the group research, I would then move on to focus on unstructured individual interviews. This allows for in-depth discussion and focuses on detail that is only possible with this method. It allows time to build rapport with respondents, getting them to open-up and express their views candidly. Individual interviews are useful when trying to develop an understanding of an as-of-yet not fully understood phenomenon as is the case with synchronicity. The open-ended questions allow the interviewer to hear the real authentic views of the respondents.

5.2.1 Sampling: the Synchronistic/Intuitive Method

Interviewees should be experienced leaders, and they should have some knowledge of synchronicity. On seeking sampling advice from my supervisor he advised me to use synchronicity as my research method for choosing the participants:

"I am of the mind that the nature of the phenomenon (in this case synchronicity) should guide the development of the methodology, that is the method should be sensitive/in sync with the very thing you are trying to understand."

David Cooperrider (Personal communication 2014)

On reflection I was still in my old mode of thinking, meaning that I wanted to conduct research with so-called "proper" methods. I remember saying to myself "What is David advising - that I should just go out into the world and see who turned up?" I was surprised because it seemed rather arbitrary to invent a new research approach, which is what David seemed to be advising me. There was part of me that agreed with him; it seemed practical, common sense and simple. But there was another part of me that said: "research should be complicated and sophisticated and not easily accessible". This was

part of my ongoing struggle in the PhD research. I had this notion that what constitutes “proper” research should be difficult and not understandable to the ordinary person in the street. I thought that I could only use tried and tested traditional methods of sampling and “follow all the rules”. This was an important learning as I reflected on my assumptions of what “proper” research should look like. David Cooperrider's advice turned out to be a breakthrough for me regarding identifying a dominant mindset block I had about how research “should” be done. So after thinking things through I decided to take David’s advice and to choose a synchronistic approach to my interviews.

5.2.2. Synchronistic/Intuitive Selection Method and Criteria for Choosing Interviewees

To implement the decision to choose respondents using a synchronistic approach I needed to clarify what were the guidelines that I should follow which are outlined below:

1. I chose the definition of synchronicity outlined by Carl Jung, and therefore for me to be guided by synchronicity there must be:
 - a. A connection between the observer's (my) internal state or need and an external event. My internal state or need was that I was looking for interviewees to join my research, and the external event was that those people would turn up.
 - b. No obvious causal connection between the observer’s (my) state and the event, i.e. I am not advertising for respondents or formally screening people, they just turn up “out of the blue” in the course of my day to day life. I did not cause the event.

- c. A sense of meaning for the observer (me) in that it contributes in some way to their life. The person turning up has meaning for me in that they would participate in the research.
2. I used my intuition to approach potential people, meaning there had to be a clear feeling from me that I wanted to approach this person. Webster's dictionary describes intuition as "a natural ability or power that makes it possible to know something without any proof or evidence". (Merriam Webster 2016) Synchronicity is connected to intuition in that people are often guided by their intuition to do something that leads to synchronicity.
3. When I was with someone, I would pay extra special attention to how I was feeling. The main factor was having a sense of heightened feeling in my body. Did I have a feeling sense of my body opening up or closing down? When the sense of a closing down feeling in my body was dominant, I moved away. When the opening up feeling was dominant, then I would let it lead me to ask questions and "go with the flow". I literally said the first thing that came to me. Sometimes it would feel like a voice in my head telling me to do something.
4. When I asked them to join the research I needed to see that synchronicity was an area they were interested in.
5. Interviewees needed to be leaders in organisations.
6. I needed to feel comfortable about them taking part in the research. There were people who I initially talked to who when I talked further to

them I did not feel right about them taking part in the research. I would have a sense of "closing down." If I had that feeling I would walk away or not engage in conversation.

5.2.3. Descriptions of the Process of Choosing People for the Research

In this process of choosing participants, the perfect period transpired. In May 2014 I was at the start of a two-month visit to the United States and the way the trip transpired was a synchronicity in itself. I had originally an invite to only one conference which was in Toronto, and this was on hold because I did not have the resources to visit North America for only one conference. Then the day after my father's funeral I heard from HeartMath Institute that they were doing a Train the Trainer session which was something I had wanted to do for a long time. I immediately said yes. Interestingly this would take place two days after the Toronto trip.

There was now a real possibility of me travelling to North America but I said to myself I need an airfare, and I made the added intention that I needed to travel business class. Within a few days, a client offered me a session in San Diego and business class airfare five weeks after my San Francisco workshop. So my flight was taken care of, but I needed to fill the five weeks. Then a workshop appeared out of the blue in Philadelphia with Ken and Mary Gergen. The trip now turned into a combination of holiday and business with my wife and mother-in-law accompanying me. There was now a three-week gap between my San Francisco workshop and my Philadelphia workshop which was perfect for a drive across North America, something I had always wanted to do. We had two weeks in between the Philadelphia workshop and my wife flying home from Chicago. Our arrival in Chicago was one week before my San Diego session, and I remember saying to myself "now I need a workshop in Chicago". Two days later I was asked to attend a

workshop in Chicago three days before I needed to travel to San Diego. The icing on the cake was that the National Speakers Association annual conference (something I had always wanted to attend) was happening in San Diego one day after my client workshop in San Diego. This was turning out to be an exciting trip where synchronicity had already stepped in to provide a full itinerary of 5 conferences, a drive across America holiday and a business class airfare.

So the trip was set up, and I decided that this was a good time to begin the process of choosing or “intuiting” interviewees. In total seven people were chosen, comprising three women and four men from the following regions: two North Americans, three Europeans and two Asians.

Three people were chosen to be interviewees on my North American trip; the other four were chosen on my return to Singapore. What follows is the process of meeting and choosing interviewees (names have been changed to protect identity).

Paul

My wife and I were late for a workshop at the HeartMath Centre in Boulder Creek California, and another car was arriving just after we arrived. I had a “feeling” that I should turn back and talk to the other person who was arriving, and although I was walking away, I paid attention to my feeling and turned back to say hello. Paul also said, later on, he had a strong feeling of connection on first meeting and felt that he should stop and say hello. During the workshop we struck up a bond, he laughed at my jokes, and we could easily converse. I knew that he would be one of my interviewees. When I asked him to take part in my research, he said yes immediately.

Sheila and Hans

I attended a workshop in Chicago and was somehow drawn not to say too much about my work during the breaks and did not actively approach people. I remember feeling that I should wait til people reached out to me. I was, however, an active and outspoken participant in the workshop sessions as the focus was on teams, my expert area. In the afternoon of the first day, I was approached by Sheila and Hans, two participants who did not know each other but had been sitting together. They had been talking about me and said they would like to discuss further with me to learn more about my work with teams, as they wanted to discuss how to become team facilitators. We talked about teams, but I felt strongly that I was drawn to talk to them about my PhD research, which I did. They showed great interest and said yes when I asked them to be part of the research.

The other four interviewees came to me after arriving back in Singapore.

Wong

Wong had been a friend for a while, and we often met to share our approach to work and leadership. We were meeting one day in Singapore because he asked me to share more about synchronicity and "out of the blue" events. He chose to tell me about how he started as an entrepreneur. His story was classic synchronicity, and it struck me straight away that he should join my research. He immediately said yes.

Aiko

Aiko had also been a friend and colleague for a while and one day asked to talk to me about an issue she was facing, and there were strong threads of synchronicity in her story. Again I had not thought of asking her to

be part of the research, but I had a strong feeling that I should do so. She immediately said yes.

Kathy

I had known Kathy for many years as a colleague, and she was someone with whom I occasionally shared issues, and we helped and advised each other. I needed her advice about moving into a new apartment, and she recommended that I pray to a certain deity to help. Her advice was successful, and my issue was sorted out almost immediately. On discussing further with her about her beliefs, it turned out she believed strongly in synchronicity and had a variety of ways she used to access the "divine". This was news to me, and I asked her to take part in my research, and she said she would love to.

Ferdinand

I was conducting a coaching assignment with five senior leaders in a global MNC. One of the people was Ferdinand, and during the leadership feedback session he told me about his career and that he was a believer in "coincidence", "fate" and "synchronicity". Again I had the feeling that he would be a good candidate to join the research, and when I asked him he also immediately said yes.

All seven candidates met my criteria for synchronicity as outlined above, in that there was:

1. A connection between the observer's (my) internal state and an external event: I was looking for interviewees, and the person turns up.
2. No obvious causal connection between the observer's state and the event, i.e. I am not causing the meeting by advertising for interviewees, they just turn up in the course of my everyday life.

3. A sense of meaning for me the observer, in that the event contributes to my life: i.e. the person turning up has meaning for me in that they participate in the research.
4. A strong intuitive sense on my part that I should choose the candidate

5.2.4. Questions sent before Interview

I wrote to all the participants to set up interviews, which were done via Skype and recorded with the interviewee's permission. I let them know that I would be using their words for my research and that their identity would not be shared. They all agreed to those conditions. Before the interview I sent the following questions to help interviewees prepare:

7. How often does a Synchronistic Event (SE) happen to you?
8. What type of SEs happen to you – describe those that have had most impact?
9. What areas of your life do SEs impact the most?
10. What factors facilitate SEs?
11. Describe SEs that happened to you in the leadership/work environment?
12. If so do you talk about SEs to colleagues?
 - a. If not, why not?
 - b. If you do what is their response?
13. Are you a religious person? If yes do you think religious beliefs impact the occurrence of SEs?

Having looked at my research design, methods, interview protocol, sampling framework and introduced my synchronistic sampling method for choosing the participants, I will now move on to share what happened in the research.

CHAPTER 6. RESULTS FROM PROJECTS

6.1 Results from Project 1: Ethiopia Women's Group

6.1.1 Process

6.1.2 Description of Analysis using the Gioia Method

Step One – Transcribe the Statements

Step Two: Raw Statements to 1st Order Concepts

Step Three: 1st Order Concepts to 2nd Order Themes

Step Four: From 2nd Order Themes to Aggregate Dimensions

6.1.3 Project 1 Group Data Structure

6.1.4 Implications From Project One For Moving into Project Two

1. Broader Perspective

2. Synchronicity Definition

3. Synchronicity Stories

4. Synchronicity and Leadership

6.1.5 Summary

6.1.6 Adjusting the Research Issue

6.2 Results from Project 2: Synchronicity Stories of Global Leaders

6.2.1 Synchronicity Stories of Participants

6.2.2 Reported Effects on Leadership of Synchronicity Stories

6.2.3 1st Order Concepts to 2nd Order Themes

6.2.4 Project 2. Synchronicity Stories: From 2nd Order Themes to Aggregate Dimensions to Over Arching-Principle

6.3 Research Project 3: Background to the Stories of Global Leaders

6.3.1 Theoretical Sampling - Adjusting the Question

6.3.2 Process of Analysis

6.3.3 From Raw Statements to 1st Order Concepts

6.3.4. From 1st Order Concepts to 2nd Order Themes to Aggregate Dimensions

6.3.5 Preface to Grounded Theory Model

6.3.6 Project 3: Factors Contributing to Synchronicity

In this chapter, I will focus on results of project one and results for project two, while at the same time I created a Project Three which looks just at the background to the individual stories. I will take give a blow by blow account of what happened with occasional excursions into expounding on the theory of the chosen methodology.

6.1. Results from Project One Ethiopia Women's Group

Project One focused on looking at the factors that facilitate the occurrence of synchronistic events. The group with which I carried out this research was made up of eighteen middle and senior female leaders from a

global organisation who were taking part in a twelve month, three-module leadership program in 2011. The group to discuss “factors that facilitate synchronicity” met face to face at the end of the last module of the leadership program, i.e. twelve months after the participants first met. They were chosen for the group interview because they were a “natural” group who had known each other for one year and I felt that this would help them to be open with the sharing of their synchronicity stories. The session was located in Ethiopia.

6.1.1 Process

1. Although I had asked the individual group members privately before the session if they had had an experience of synchronicity, I asked again at the start of the session if they had experienced synchronicity and all reported that they had, with some reporting numerous experiences.
2. The semi-structured group sharing lasted for ninety minutes sharing Synchronicity Stories, and Factors that Facilitate Synchronicity.
3. Interviewees met first in pairs to describe their stories and then (still in pairs) shared their answers to the question: “What do you believe are the factors that lead to the occurrence of your synchronicity in the stories?”
4. The pairs noted their answers on a flip chart, and then each pair shared their views with the larger group. The group recorded a total of seventy-five statements from the eighteen participants that were summarised in key words or phrases.
5. The group worked well in that the participants were very willing to openly share with each other. The session concluded after each pair

had shared their factors that facilitate synchronicity answers. The discussion had aroused much interest and continued over dinner.

6. One week later the statements were then analysed using the Gioia grounded theory method. The various stages of analysis are described below.

6.1.2. Description of Analysis using the Gioia Method

Step One – Transcribe the Statements

Answers to the question “What are the factors that facilitate synchronicity” were recorded on flip charts during the session, which I typed up one week after the session when I arrived back in Singapore. Table 2 captures the raw data (actual phrases) written on the flip charts by participants of the factors that facilitate synchronicity.

1. I think you have to feel Positivity if synchronicity is to come	2. I never got synchronicity to happen without being in a determined state of mind	3. Coincidence does happen, but if you are not Prepared then you are not ready to take advantage of it
4. Whenever I am Meditating things just seem to come to me out of the blue	5. Belief is crucial – without a strong belief you get nothing	6. You must have Dreams of things that you want to achieve (some call it Vision)
7. Nothing happens without a Thought	8. There must be a strong Subconscious desire, and somehow the world gives you what your subconscious wishes for	9. Its almost as if you have a sort of Telepathy
10. People say there are no Coincidences, but I believe in the power of coincidences when things come together, and you get what you wish for	11. When synchronicity happens, there is a feeling of connection to something bigger than yourself – as if you were not alone	
12. Being Open and Receptive in both mind and heart is the key to attracting coincidence	13. You should never be too proud to Seek advice from others to make synchronicity happen	14. You must be prepared to Start Work on what it is you desire
15. Take Action	16. The key to making things happen the way you want them to happen is not to give up	17. Firm Intention is the way to attract synchronicity
18. There must always be an attitude of Gratefulness	19. The willingness to Take risks in pursuit of what it is you truly want will bring to you the things you want	20. If you are not Excited, you cannot hope to bring what you want into being
21. Having a spirit of Enthusiasm will enable you to succeed	22. It's not good just wishing for success you have to Be Prepared to be Decisive	23. If you are not full of Desire for the thing that you want to happen, it

		will not happen
24. I got most of what I wanted when I learnt Not to be negative	25. If you have a Positive mind, then that is the best guarantee of making things happen	26. The three things that make synchronicity happen are Belief, Possibility, Intuition
27. Without Confidence, nothing moves forward	28. It's not through thinking that coincidences come together but only when you Trust emotions	29. Being persistent and Focused and Not being distracted
30. You have to be certain in your mind that you will succeed	31. Without a Faith of things don't fall into place	32. Strong belief in the power of the human will is crucial
33. Without a Spiritual belief – what ever that is – what you want will not come	34. Knowing how to Quiet the mind is what opens doors	35. Have Absolute faith that what you want can happen
36. Open-mindedness is the most important factor to make synchronicity happen – do not be closed off	37. Trust in higher power	38. Belief that what you want to happen will happen
39. Be aware of the various patterns of your thoughts and emotions and be prepared to follow your gut	40. Have needs that are prepared to see be fulfilled	41. Let go of desire and wanting is the best way to have that desire come true
42. Be in a Relaxed and Giving up state	43. Take action in the direction of what it is you want	44. Open minded
45. Have a strong belief in your Self-fulfilment	46. Seek advice – from experts	47. Dreams make synchronicity happen
48. Be prepared to Follow in the direction your intuition tells you to go	49. When there is a Revelation from the Universe take it seriously	50. Be "Grand" in your thinking – not small
51. Gravitate towards what you feel your "calling" is	52. Synchronicity happens when you feel a Strong connection with your goal	53. Actively influence in the direction of what it is you want
54. Attractive	55. Giving voice to what it is you want is the best way to make it happen in reality	56. Self-conscious
57. Respond to the Inner voice inside of you	58. If you have No fear, you are more likely to get what it is you want	59. You must have active Trust
60. If your heart is Pure	61. You have to have Intensity for what it is you want	62. Focus on what you want relentlessly, and it will come
63. Be Positive	64. Open heart as well as open mind	65. If you have Resilience to withstand the setbacks, you will get what you want
66. Patience or Perseverance is the way to go	67. You have to believe in Creativity	68. Only when you Think outside the box can you attract coincidence
69. Your Timing has to be "spot on"	70. I call it Discernment or Foresight, and if you have it synchronicity will follow	71. If you have a Listening Sensitivity then what you want will come
72. Clear objectives will give you clear results	73. Positive affirmations repeated often are the main thing	74. Pure intention will make the results you want to happen – do not be sidetracked
75. Sense of ownership and responsibility		

Table 4
Project One
List of 75 Raw Phrases used by Participants

Step Two: Raw Statements to 1st Order Concepts

Guided by the Gioia method, I took the 75 statements and began the process of searching for a higher order of meaning. This is a “data rich” step with many participant terms, codes, and categories vying for attention. Gioia relates that this is a process akin to Strauss and Corbin’s notion of open coding (Gioia 2012 p 20). Remembering the question I had given to the group “what are the factors which facilitate synchronicity?” and through a process of phrase by phrase examination, I grouped together those phrases that seemed to have a similar “higher order” meaning. I took care to reflect the wording of the raw data in my groupings. I then deleted any phrase that seemed to me to be repetitious. These new groupings I called 1st Order Concepts. For example, all of the phrases below seemed to me to be talking about emotions, so I grouped them together and called the group “Emotions”:

- If you are not excited, you cannot hope to bring what you want into being
- Having a spirit of enthusiasm will enable you to succeed
- If you are not full of desire for the thing that you want to happen, it will not happen
- Its not through thinking that coincidences come together but only when you trust emotions
- You must have active trust
- You have to have intensity for what it is you want
- If you have a listening sensitivity then what you want will come

Once that was done and still bearing in mind the question “what are the factors which facilitate synchronicity?” I took many second looks at the phrases and deleted anything that seemed repetitive in that it was already contained in the other phrases. For example in the emotions list I deleted the

latter three phrases (in bold italics below) because they were similar to the first four phrases:

- If you are not excited, you cannot hope to bring what you want into being
- If you are not full of desire for the thing that you want to happen, it will not happen
- Its not through thinking that coincidences come together but only when you trust emotions
- You must have active trust
- **Having a spirit of enthusiasm will enable you to succeed**
- **You have to have intensity for what it is you want**
- **If you have a listening sensitivity then what you want will come**

I applied this process to all the 75 phrases and ended up with a total of 43 first-order concepts.

1ST ORDER CONCEPTS	
1.	I think you have to feel Positivity if synchronicity is to come
2.	Belief is crucial – without a strong belief you get nothing
3.	You must have Dreams of things that you want to achieve (some call it Vision)
4.	If you have a Positive mind, then that is the best guarantee of making things happen
5.	The three things that make synchronicity happen are Belief, Possibility, Intuition
6.	Belief that what you want to happen will happen
7.	Have a strong belief in your Self-fulfilment
8.	Be “Grand” in your thinking – not small
9.	If you have No fear, you are more likely to get what it is you want
10.	If you have Resilience to withstand the setbacks, you will get what you want
11.	You must be prepared to Start Work on what it is you desire
12.	The willingness to Take risks in pursuit of what it is you truly want will bring to you the things you want
13.	Its not good just wishing for success you have to Be Prepared to be Decisive
14.	Take action in the direction of what it is you want
15.	Your Timing has to be “spot on”
16.	It’s almost as if you have a sort of Telepathy
17.	When synchronicity happens, there is a feeling of Connection to something bigger than yourself – as if you were not alone
18.	Without a Faith of things don't fall into place
19.	Without a Spiritual belief – what ever that is – what you want will not come
20.	Knowing how to Quiet the mind is what opens doors
21.	Trust in higher power
22.	When there is a Revelation from the Universe take it seriously
23.	I call it Discernment or Foresight, and if you have it synchronicity will follow
24.	Whenever I am Meditating things just seem to come to me out of the blue
25.	Nothing happens without a Thought
26.	Firm Intention is the way to attract synchronicity
27.	Dreams make synchronicity happen
28.	Synchronicity happens when you feel a Strong connection with your goal
29.	You have to have Intensity for what it is you want
30.	Positive affirmations repeated often are the main thing
31.	Pure intention will make the results you want to happen – do not be sidetracked
32.	Sense of ownership and responsibility
33.	Being Open and Receptive in both mind and heart is the key to attracting coincidence
34.	Open-mindedness is the most important factor to make synchronicity happen – do not be closed off
35.	Let go of desire and wanting is the best way to have that desire come true
36.	If you have a Listening Sensitivity then what you want will come
37.	If you are not Excited, you cannot hope to bring what you want into being
38.	If you are not full of Desire for the thing that you want to happen, it will not happen
39.	Gravitate towards what you feel your “calling” is
40.	Its not through thinking that coincidences come together but only when you trust emotions
41.	Be prepared to Follow in the direction your intuition tells you to go
42.	Be aware of the various patterns of your thoughts and emotions and be prepared to follow your gut
43.	Respond to the Inner voice inside of you

Table 5
Project One
List of 43 Raw Phrases used by Participants

Step Three: 1st Order to 2nd Order Themes

I produced post-it notes for each of the 43 statements and began the process of putting together the 1st order concepts under a higher factor of

meaning called 2nd Order themes, all the time keeping in mind that I was looking for factors that facilitate synchronicity.

Gioia says that with looking at the 2nd order themes, you are "firmly in the theoretical realm asking whether the emerging themes suggest concepts that might help to explain the phenomenon" (Gioia 2012 p. 20). I sought similarities and differences among the many categories, and in that spirit, I grouped the 1st Order concepts into higher order groupings. For example, the following statements obviously were talking about intuition:

- Be prepared to follow in the direction your intuition tells you to go,
- Be aware of the various patterns of your thoughts and emotions and be prepared to follow your gut
- Respond to the Inner voice inside of you

I then labelled them with the descriptive phrase "Listening to your Intuition". This process took one week, I would arrange and re-arrange the post-it notes into groups each day until in the end each of the 1st Order Concepts was organised into 2nd Order Themes. The 1st Order concepts and 2nd order themes are seen in Table 4.

1 st Order Concepts	2 nd Order Themes
1. I think you have to feel Positivity if synchronicity is to come	1. Belief in Dream of Possibility
2. Belief is crucial – without a strong belief you get nothing	
3. You must have Dreams of things that you want to achieve (some call it Vision)	
4. If you have a Positive mind, then that is the best guarantee of making things happen	
5. The three things that make synchronicity happen are Belief, Possibility, Intuition	
6. Belief that what you want to happen will happen	
7. Have a strong belief in your Self-fulfilment	
8. If you have No fear, you are more likely to get what it is you	
9. If you have Resilience to withstand the setbacks, you will get what you want	
10. Dreams make synchronicity happen	
11. You must be prepared to Start Work on what it is you	

desire	Appropriate Time
12. The willingness to Take risks in pursuit of what it is you want will bring to you the things you want	
13. It's not good just wishing for success you have to Be Prepared to be Decisive	
14. Take courageous action in the direction of what it is you want	
15. Your Timing has to be "spot on"	
16. Its almost as if you have a sort of Telepathy	3. Quiet Mind brings Faith in Higher Power or Spirit
17. When synchronicity happens, there is a feeling of Connection to something bigger than yourself – as if you were not alone	
18. Without a Faith of things don't fall into place	
19. Without a Spiritual belief – what ever that is – what you want will not come	
20. Knowing how to Quiet the mind is what opens doors	
21. Trust in higher power	
22. When there is a Revelation from the Universe take it seriously	
23. I call it Discernment or Foresight, and if you have it synchronicity will follow	
24. Whenever I am Meditating things just seem to come to me out of the blue	
25. Nothing happens without a Thought	
26. Firm Intention is the way to attract synchronicity	4. Strong Intention to Reach Goal
27. Synchronicity happens when you feel a Strong connection with your goal	
28. You have to have Intensity for what it is you want	
29. Positive affirmations repeated often are the main thing	
30. Pure intention will make the results you want to happen – do not be sidetracked	
31. Sense of ownership and responsibility	
32. If you are not Excited, you cannot hope to bring what you want into being	5. Heart & Mind Open to Fulfil Strong Desire
33. Open heart and open mind	
34. If you are not full of Desire for the thing that you want to happen, it will not happen	
35. Being Open and Receptive in both mind and heart is the key to attracting coincidence	
36. Its not through thinking that coincidences come together but only when you trust emotions	
37. Open-mindedness is the most important factor to make synchronicity happen – do not be closed off	
38. Be prepared to Follow in the direction your intuition tells you to go	6. Listen to Inner Voice of Intuition
39. Be aware of the various patterns of your thoughts and emotions and be prepared to follow your gut	
40. Respond to the Inner voice inside of you	
41. If you have a Listening Sensitivity then what you want will come	
42. Gravitate towards what you feel is your "calling."	Authentic Life
43. Be "Grand" in your thinking – not small	

Table 6
Project One
1st Order Concepts and 2nd Order Themes

I ended up with seven 2nd Order Themes which are outlined below with additional descriptive words which are based on my analysis and come from the words used by participants in the 1st Order Concepts.

Seven 2nd Order Themes of Factors that Facilitate Openness to Synchronicity

1. **Belief in Dream of Possibility** - Resilient, Possibility Attitude
2. **Courage to Risk and Take Action at Appropriate Time** – show courage and take action when time is right
3. **Quiet Mind brings Faith in Higher Power or Spirit** – use belief and meditation to connect to higher spiritual power
4. **Strong Intention to Reach Goal** – emotional intensity guides you to reach goal
5. **Heart & Mind Open to Fulfil Strong Desire** - Mind and Heart Open to Strong Emotion
6. **Listen to Inner Voice of Intuition** – take notice of your gut or inner voice
7. **Live Authentic Life** – seek out your true calling and think big

Step Four: From 2nd Order Themes to Aggregate Dimensions

I then grouped the 2nd Order Themes into four aggregate dimensions. According to the Gioia process aggregate dimensions are the further distillation into overarching concepts that sum up the central themes for the topic under research. Here I, the researcher, take into account the concept of the researcher as “knowledgeable agent.” (Gioia 2012 p. 19). I have read a great deal about synchronicity and also have experienced the phenomenon in my own life many times, so it is entirely appropriate to use that experience

in the research. For example when talking about how synchronicity helps with building an authentic career I was comfortable to use the raw data “Gravitate towards what you feel is your “calling”” and “Be “Grand” in your thinking – not small”, to construct a 2nd order theme of “Authentic Life” and an Aggregate Dimension of “Seeks Grand Authentic Calling”.

I had had experience when involved in career coaching, of encouraging leaders to “think big”, because when they did it would often open them to synchronicity. This approach of combining what is reported in the data with my own experience of this phenomenon can be used to identify aggregate dimensions, and using this principle I constructed four aggregate dimensions from the seven 2nd Order Themes as indicated in Table 5.

2nd ORDER THEMES	AGGREGATE DIMENSIONS
1. Belief in Dream of Possibility	OPEN HEART AND MIND INTEND FOR DREAM OF POSSIBILITY
2. Heart & Mind Open to Fulfil Strong Desire	
3. Strong Intention to Reach Goal	
4. Courage to Risk and Take Action at Right Time	COURAGEOUS TIMELY ACTION
5. Quiet Mind brings Faith in Higher Power or Spirit	MINDFUL INTUITIVE SPIRIT CONNECTION
6. Listen to Inner Voice of Intuition	
7. Live Authentic Life	SEEK GRAND AUTHENTIC CALLING

Table 7
Project One
2nd Order Themes to Aggregate Dimensions

Now that I had 1st-order concepts, 2nd-order themes and aggregate dimensions, I had the basis for building a data structure, which is, as Gioia says, the pivotal step in our entire research approach:

The data structure not only allows us to configure our data into a sensible visual aid, but it also provides a graphic representation of how we progressed from raw data to terms and themes in conducting the analyses—a key component of demonstrating rigour in qualitative research.

(Gioia D. p. 20).

The process of building the data structure is a process of bringing together all of the data, concepts, themes and aggregate dimensions plus all of the interviews and relevant literature and asking myself the question "How do I show the process of moving from participant raw data to theory?" To answer this question I used logic (structured, systematic analysis) as well as intuition (a sense of what to me felt right), which is summarised below.

One. I first looked at the raw data of seventy-five statements and (using both logic and intuition), chose those statements that seemed to summarise best the factors that enabled participants to be open to synchronicity, and these became the forty-three 1st order concepts. Gioia sums up this process in the following way.

This means that we make extraordinary efforts to give voice to the informants in the early stages of data gathering and analysis and also to represent their voices prominently in the reporting of the research, which creates rich opportunities for discovery of new concepts rather than an affirmation of existing concepts.

(Gioia D. 2012, p.17)

Two. I then looked at each of these forty-three statements, and one by one summarised what I thought was the essence of that statement at a thematic level, and then did the same with each of the remaining forty-two statements and either added them to an already established theme or created a new theme. Again Gioia says that this is the role of the researcher:

We also make some fundamental assumptions about ourselves as researchers. We assume, for instance, that we are pretty knowledgeable people too—that we can figure out patterns in the data, enabling us to surface concepts and relationships

that might escape the awareness of the informants, and that we can formulate these concepts in theoretically relevant terms.

(Gioia D. 2012, p.17)

Three. I then used my own experience to combine data for specific emphasis to form the aggregate dimensions.

Four. The final stage was to design an over-arching principle, which was an inclusive statement summarising the four themes as follows:

Openness to synchronicity is enhanced by belief in a higher power and intuition, an open heart, an open mind, authenticity, and intentional, timely and courageous action

6.1.3 Project 1 Group Data Structure

2 nd ORDER THEMES	AGGREGATE DIMENSIONS	OVER-ARCHING PRINCIPLE
1. Belief in Dream of Possibility	1. Open Heart And Mind Intend For Dream Of Possibility	Openness to synchronicity is enhanced by belief in a higher power and intuition, an open heart, an open mind, authenticity, and intentional, timely and courageous action
2. Heart & Mind Open to Fulfil Strong Desire		
3. Strong Intention to Reach Goal		
4. Courage to Risk and Take Action at Right Time	2. Courageous Timely Action	
5. Quiet Mind brings Faith in Higher Power or Spirit	3. Mindful Intuitive Spirit Connection	
6. Listen to Inner Voice of Intuition		
7. Live Authentic Life	4. Seek Grand Authentic Calling	

Table 8.
Project One Group Data Structure

6.1.4 From Project One to Project Two

I had started Project One with the assumption that looking at the factors which facilitate synchronicity would be a sufficient focus for the research. As well as rich data emerging from the research on these factors what it also revealed was that there were many other issues to explore which are listed below.

1. Broader Perspective

Project One was focused on factors that facilitate synchronicity and this produced rich results. BUT it was also clear that there was much more to synchronicity to be explored. Other comments were made on the process of synchronicity, the definition of synchronicity, the role of the divine in synchronicity and how intuition is linked to synchronicity to name just a few. It, therefore, seemed to me that the research on synchronicity needed to be of a broader and a larger scope as there was much more information to share. I decided that Project Two should attempt a deeper analysis of the major factors and focus on synchronicity as a whole.

2. Synchronicity Definition

In Project One the definition of synchronicity was that used by Carl Jung, but I wondered if there were other phrases that were used to describe the phenomenon. I wanted to get inside the heads of interviewees and understood their perceptions. So I decided that in Project Two I would examine whether or not participants even used the word synchronicity. Participants would be asked for their definition of “out of the blue” events.

3. Synchronicity Stories

Synchronicity, it seems, only continues to be researched and talked about because of the results produced in the synchronicity stories. Hocoy (2012) writes about the numinous incidents of synchronicity:

Such powerful experiences create ardent and convincing evangelists for the existence and power of synchronicity: they constitute the prima materia for the concept, providing continual validation and helping secure it in the collective psyche.

(Hocoy D. 2012, p. 471)

Hence I decided that the focus for the next stage should be on gathering both results and stories, something I did not do on Project One. This way I would have a richer and fully rounded picture of the essence of synchronicity. I also created Project Three to analyse the background to the stories.

4. Synchronicity and Leadership

Although the Ethiopia group was made up of leaders, the data did not contain specific mention of leadership issues because I had not asked this question; the factors they reported could apply to synchronicity in general. This finding reaffirmed that in Project Two I would need to be more specific and ask participants to talk about leadership issues.

6.1.5 Summary

And so in line with the grounded theory concept of theoretical sampling, the process of data collection for generating theory whereby:

The analyst collects codes and analyses data and decides what data to collect next and where to find them, to develop a theory as it emerges.

(Glaser, 1978, p.30)

I took the learning from Project One to expand the research in Project Two. The initial data analysis from Project One helped determine where to go and what to look for in the next data collection. In fact, the data from Project One fundamentally widened the scope of the research. Based on research with the women's group I was pleasantly surprised by the breadth of factors I uncovered and therefore was confident to further explore synchronicity for the following reasons:

1. The leaders understood the term synchronicity and had experienced it in their lives, thus putting paid to my worries that synchronicity was a phenomenon that leaders would not talk about. They manifestly could talk knowledgeably and willingly about synchronicity.
2. The leaders were also comfortable to break down factors that facilitate synchronicity in a way that led to a variety of codes, which made me confident that other leaders would also be able to do so.
3. Participants were interested to talk about synchronicity and its implication for leadership, reporting that it had a valid part to play in leadership. However, the comments did not say enough about leadership issues. Although one participant said "You could have all the management and leadership skills, but luck or fate or God also needed to be on your side", there were no other comments on leadership. This was a further confirmation to me that I needed to delve deeper into issues of leadership and synchronicity.
4. Others reported that although this was the first time in their careers they had found a name for it, they had experienced the dynamics of synchronicity before.

Because of all these factors, the total experience of Project One confirmed that I could be confident to go ahead with Project Two with some changes.

6.1.6 Adjusting the Research Issue

Project One (group) was focussed on factors which facilitate synchronicity whereas Project Two (unstructured individual interviews) would focus on synchronicity as a whole and seek to gain insight into a definition of synchronicity, a process of synchronicity, detail exploration on synchronicity stories and linking the stories to leadership results. As such, I adjusted my research focus to What is the Relationship between Synchronicity and Leadership? Specifically, I needed to:

1. Understand leader's stories of synchronicity and the results they bring
2. Gain insight into a definition of synchronicity
3. Understand the factors that facilitate the occurrence of synchronicity
4. Understand the process of synchronicity
5. Describe synchronistic events that have happened to you in the leadership or work environment, and share any impact?
6. Examine "hints" of synchronicity linked to leadership in the literature to clarify if it is a concept worthy of further exploration

In short, I moved from looking at a discreet part of synchronicity and leadership, i.e., the factors that could be associated with the occurrence of incidents of synchronicity, to looking at a range of other synchronicity issues. These included: a definition of synchronicity, a potential sequence to how synchronicity happened and outcomes of synchronicity.

6.2 Results from Project 2: Synchronicity Stories of Global Leaders

Stories are the life blood of synchronicity. One of the key reasons synchronicity continues to be studied is because stories and incidents of synchronicity still happen. The literature is full of stories of coincidental events which have meaning for the observer. Whatever scepticism, doubts, problems or questions people have about synchronicity, it cannot be denied that strange coincidences continue to happen. Stories are key. Hocoy puts it like this:

These experiences of illumination include such deep, direct knowing that there is no doubt in the person experiencing them that there is an intimate and secret correspondence between our innermost life and the functioning of the universe. The synchronicity is seen to provide an insight into an order of existence that integrates the personal and mundane with the universal and eternal. These revelatory moments are transcendent, transformative and indelible. In such instances not only do external circumstances mirror private thoughts, needs and desires but they also seem to enable significant internal restructurings and facilitate personal growth. Such powerful experiences create ardent and convincing evangelists for the existence and power of synchronicity.

(Hocoy D. 2012 p. 471)

The stories are key because, as Hocoy indicates, they are an indication of a connection between the inner and the outer; and enable the person to move further along the path of their personal development. It is the synchronistic stories that continue to happen that are linked to these changes. Each of my interviewees reported synchronistic events which come in the form of meeting someone or having a strange, coincidental event happen to them, which has meaning for them. My interviewees reported different types of stories; both work-related and personal. After printing the transcript of the interviews, I read through the 160 pages of interviews three

times over a one week period. I then marked the sections that were specifically the stories of each participant as opposed to their comments about the stories. What follows is a summary of the main story of each participant where key memorable elements for each story are identified.

6.2.1 Synchronicity Stories of Participants

The stories of the seven participants were told in their own words with my commentary.

Paul

This example relates to finding a job. Paul was a facilities manager and was looking for something new to do as he was tired of his current job. One day when he was in a meditative state he reported:

I was thinking to myself I'm stressing about what kind of job I was going to do for a living when I said to myself all I want in my life is joy. So I got off from meditation, and I literally walked up to a computer, and I open the computer up. I looked online at an advertising agency. And there was a company advertising for a facilities manager. So I said all right that's pretty obvious so I sent my resume to them. 10 minutes later I got an email back from them, and 20 minutes later I was getting an interview with the company whose boss had a management style and a philosophy similar to mine. So I got the job you know within two hours of meditation when I had sent to myself all I want in my life is some more joy. The amazing final synchronicity was that the company was called "Joie di Vivre".

Paul has practised meditation for many years and believed in what he called a "higher organising principle." He was in a meditative state when he was in touch with what he called the "higher organising principle", and wanted something better for his life. Many things must have come together for him to attract the new job: the need for more joy, dissatisfaction with his

current situation, need to be more service, the need to connect with something more meaningful in his life. These factors would take his spiritual practice to a higher level (in this case the person who became his boss introduced him to an organisation which was to have a profound impact on him). And of course, the name of the company was a final confirmation.

Another eventful synchronicity happened when his wife was pregnant, and he did not have insurance. This worry caused him to be part of a negotiation team for the union of his company. One day he intended to raise the insurance issue but did not know how to proceed. Paul talks about going into the meeting with an open heart and waiting to see what was in the meeting to link to insurance and therefore able to raise the issue. When he looked down at the agenda, there was an item concerning the company's support for breast cancer month, and he knew that was the item to link to medical insurance which would take care of support for his wife's pregnancy.

It is also interesting to note that Paul was introduced to me in a synchronistic way. Remember that I was choosing my interviewees using synchronicity. Paul and I were attending the same workshop in Boulder Creek San Francisco, and we both happen to arrive at the workshop at the same time. It is of note that the workshop was not in the middle of the city but was on the side of a mountain which was accessed via a long winding road, making the chance of us arriving at the same time more unlikely. But one feature of synchronistic events is that they are often accompanied by that sense of "right place, right time, right person". Arrive at the same time we did. Bill reported that as he got out of his car:

I stopped to wait if you get out of the car because something said to me stop and talk to this person

Again this is synchronicity. I asked to meet people who would be interesting for my research and I intended that my North America trip would help me meet these people. Paul was the first person I met, and my interview with him made a great contribution to my data gathering.

Results

Being open to synchronicity for Paul was a potential link to a more satisfying job and medical insurance for his wife.

Sheila

Sheila was one of my interviewees who introduced herself to me at a workshop in Chicago. I did not know her before hand, and she came to me purely as a result of being interested in the things that I said at the workshop. Sheila had experienced difficulty in her life in recent times as she had had a fall which left her back severely injured.

I was in total pain for years; I spent a year just sitting in my room quietly in the dark because that's all I could do. I'm trying to gather my strengths to walk across the room once a day. It was hard, and I was not very productive during the first year. I thought about what do I want to do with myself now that it seems that I will be around and survive and I remember thinking that I wanted to impact the leadership in the world. But I was broke I couldn't work, and I felt very disempowered. But I remember thinking that I wanted to make a difference in the mind of leaders to make decisions for the world to bring humanity into their decision making. But I have to put the idea aside. However I was clear on what I wanted and that there was passion involved, clarity, my heart and my intention.

Sheila was not in a position to make anything happen about achieving her dream because she was too badly injured and in recovery mode. About a

year later when she was getting slightly better, she decided to go to a meeting of professional coaches in her area. And it was there she met an international leadership guru who she would end up working for and who would change her life. Synchronicity often takes care somehow of minute detail which in this instance took the form of affecting how she looked and what she sounded like.

Because she was so tired and sleepy, on the day of the meeting she paid no attention to her dress sense or the time and as a consequence arrived late for the meeting. She was standing at the back of the meeting right next to leadership guru, and she did not even know who he was. Because she was tired, her introduction was very brief. She said, "I am Sheila, and I help people create websites". Sheila reported that she "looked sort of frumpy and not very professional." It turns out that the leadership guru needed somebody to build his website, and that he was the sort person who did not like people to be too egotistical or too long-winded. Her appearance and the brevity of the words appealed to him as she was somebody he could trust. Here is the story in her words:

He was standing at the back with me, and I didn't know who he was. That were tons of people there, and they were in the middle of introductions, and they waited for me to give my introduction. So there I was, no makeup not looking the most professional I have ever looked and I'm late. And I said my really brief introduction. Then when the leadership guru started to speak and I realised this type of co-coaching was exactly what I wanted to do. And at the end of the meeting, he came to me and said, "by the way I need a little website do you have a card. So I handed him my card, and that's how it started.

Results

Sheila was open to answers that came to her at a time when she needed those answers, in the form of fulfilling her desire to help leaders make a difference and in the form of a leadership guru to work with. It's important to note how small features of the story (not paying too much attention to how she looked and being brief in her reply) were exactly what was needed to bring her the role she wanted.

Kathy

Kathy is an account and training executive and has believed in angels and divine support for many years. Synchronistic events are part of her daily life. I have known her for many years, and one day I was talking to her about a program I was running and also let her know a story about an apartment that I wanted to rent, and I wondered whether I would get the apartment. She advised me very simply to pray for help to a particular angel, and within 24 hours I received a yes to renting the apartment. It immediately occurred to me that Kathy was someone I should interview for my research. The totality of Kathy's belief in synchronicity is indicated by this statement:

I absolutely believe in it (synchronicity) from anything between meeting or speaking to someone when we thought about them, and we haven't been in touch for years, to really actively inviting opportunities for work, for life, for self-expression without doing anything except thinking and just wishing. I wish something would happen', and then it materialises out of the blue.

Kathy's stories are about a constant living belief that synchronicity will bring her the things she needs, from little things to profound events. For

example, each day before going to work she affirms for a taxi, and a taxi turns up. Kathy says:

I am very specific. I ask a power that creates synchronicity, and it becomes part of my life. I always ask that power for help, support and guidance. I note to be very specific. I cannot imagine my life without synchronicity.

When talking about an unexpected aggressive negotiation at work Kathy talks about imagining a golden light coming from her heart to the people that she is going to meet. Then when the meeting happens, it is very harmonious, pleasant and collaborative. Kathy likens synchronicity to miracles. She says:

Synchronicity is a reminder that there are miracles. There is support. Miracles are waiting to happen. I think miracles can perhaps help people remove the veils of illusion and realise that there is a much more complex spiritual world if you choose to notice it. Sometimes synchronistic events happen when we are facing a major critical time in our lives.

Results

As mentioned Kathy's stories are about a constant living belief that synchronicity will bring her the things she needs. She has an underlying belief that there is an abundant divine source that will provide what she needs and she calls on that divinity throughout the day.

Wong

Wong is an international entrepreneur who has built a business from scratch, and I have known him for many years and conversed with him regularly around issues of synchronicity and spirituality. He has an interesting story involving leaving corporate life to set up his own company and his initial

search for a business partner. There are two or three stories, and I will take them in sequence.

The first story concerns search regarding his prototype product. The following sequence on my interview with him speaks for itself.

Wong: I had in front of me at that point in time a proto type of my product, I needed to patent it as the engineer, that is what I do, but I do not know any legal people. This is 1993, don't forget that was way before anything happened, so I started thinking 'who else do I know, a friend of a friend who I call, I was a general manager in Jakarta so I called Singapore and somehow managed to trace a person and that person is right in the middle of Jakarta.

Philip: When you said he was right in the middle of Jakarta, so this was not somebody that you knew before hand?

Wong: Of course not, I didn't know such a person exists.

Philip: So how did you run into him in the middle of Jakarta, how did that happen?

Wong: I called my Singapore friend who is my MBA classmate, I told her that I've got this issue, so I am looking for somebody, so could you recommend. She said no I don't know anybody, but I know of a friend who might be a lawyer let me call him. So she called him then she talked to me, and the lawyer friend talked to me, so I said, "Look, I need this." The lawyer friend said, "No, no this is not in the domain of me, there is this guy called he is the only IP lawyer in town. Unfortunately, I am so sorry he is not in town." I said, "I am not in town, I am in Jakarta." "Hey, I was told, his wife says he is in Jakarta for a convention of sorts."

Philip: So the synchronicity is that the person exactly who you wanted just happened to be in Jakarta?

Wong: Yeah, in the first place I didn't know such a person existed, then the next thing I do know is that he exists and he is right in my neighbourhood. I can walk past him a hundred times, a thousand times in a million and not know that this is the person I need.

Philip: When you say in your neighbourhood Wong, you mean literally close by to where you were staying?

Wong: No, no he is in Ocha Road, for example, The Ocha Road part of Jakarta I am in the outer part of Jakarta.

Philip: So the basic synchronicity here then is you called your friend, your friend says you need to get a hold of this person, and you just happened to be in the same area that you were staying at that time.

Wong: Yes, yes, in the first place I didn't know such a person even existed.

Philip: Yeah, that makes sense that is definitely what I would call a synchronistic event, in that you wanted something and within a short time you found exactly this person that you needed, and he was right next to you.

Wong: yeah, yeah, had I not do all those things the person could be sitting right next to me, in front of the coffee shop, restaurant or a conference and I would not even know a thing.

Philip: And how did meeting this person help you?

Wong: I almost went down on my knees and kiss his hand, as I would kiss a finger of a Pope; I wanted to cry because I didn't know what to do. Now there is this person who somehow knew everything about everything.

It is important to note the sense of awe and gratitude Wong felt at the end of this story in that he wanted to cry and kiss the hand of the lawyer. This sense of awe and feeling is often reported in synchronicity stories.

The second story from Wong concerned an episode involving a graveyard when he was searching for someone to partner in his business. In many parts of Asia when people are seeking help from the gods, they are asked to visit places where the dead are buried. Wong was advised to go to a particular place in Indonesia and spend the night in the graveyard. He had a dream which guided him to a place which would provide answers. Again it is best expressed in Wong's own words.

So in my dream, somebody recommended that I should go to a place called Kawi, its a fabled place, and very strange, not one, not two but everybody who saw me said, "Mr Wong, you must go there it is very good for you." And I hear many, many legends, fairy tales, fables, folklore, surf a lot. And I even went to see my boss who is a German-trained engineering and PhD. holder and he poofed at the idea, "Ah, rubbish, rubbish, there's no such thing." (I secretly went to his secretary who told me the boss goes there once a year.) So out of curiosity, I went, and you know what was on top of this mountain? There was a cemetery. And on top of this mountain, you're supposed to sleep overnight there at the cemetery, and you are supposed to ask for whatever you want, and all the answers will be given to you there.

So I slept overnight over there in the middle of the night I got nightmares, I was waking up in the middle of this tropical humidity with sweat all over, crying all over the place. Really mixed up, very screwed up.

I had this dream; inside there were three parts to the dream. 1., I saw my father who passed away ten years ago smiling at me and just basically encouraging me. 2. I came out of the mountain, and I saw these men in a cap at the bottom of a mountain (in Indonesia you drank in a pub in the mountain). 3. I walk to this pub there was this western looking guy, big guy all the time drinking beer with me and having a chit chat with me.

Wong went back to Singapore after the cemetery visit. He knew that in order to pursue his dream he had to go to Chicago to sell his prototype and find somebody to back him. So he left Indonesia, went back to Singapore and flew to America looking for a partner. In Chicago, he ended up at a trade fair where he met someone who said that he must come and see his boss. Wong's words again graphically describe what happened.

Wong: *So one of the guys saw immediately what I did and liked it very much and said, "Can you come back tomorrow or the day after, my CEO is coming down." So I went to present. As I presented the thing, the CEO walked in, at that moment my all my hair stood. That was the same guy I saw in the dream in Suru Baya, and I did all record it down on paper and told at least three living souls, so that should anything happen to me, I die a mysterious death or whatever, at least there are least some records.*

Philip: *So it is the same guy you saw in your dream.*

Wong: *Right. I can describe him to you even now. He is a friendly type of person, very nice, like the Santa Claus guy, a kind, old, gentle elderly uncle. And that time I didn't know he's got anything to do with my industry, he was just somebody I drank with in a pub in the dream.*

Philip: *So this is the guy you'd met in the pub in the dream.*

Wong: Yes, the pub is at the bottom of the mountain in the middle of the Suru Baiya. So within six weeks after I met him a lot of money was on the table for me.

Results

With Wong, there were much more dramatic manifestations of synchronicity involving dreams which were predictive in nature which helped him find a lawyer and start his business. Dreams often portend synchronicity. What I like about this story is that it is an example of synchronicity helping with real practical business and money issues, but combined with some unusual activities like sleeping in a graveyard.

Aiko

Aiko's story is more subtle involving personal transformation which enabled her to gain more confidence in a higher leadership role and make the necessary moves to progress both in her personal life and in her career. Aiko's synchronistic experience came in the form of an intense feeling of being protected, guided and feeling at one with her surroundings.

Aiko: I had some sort of spiritual transition sometime around May, June something like that and there was a very intense period for me to really understand myself. Like reflecting on who I am and in that process I came across Tolle's books (author's note: Eckhart Tolle is a popular spiritual writer), he talks about some instance that everything somehow becomes extremely intense. Like the colour and the air and the temperature or whatever that you feel it's so intense and you feel that the life in a way that you never realised that you are alive. And a few days or a few weeks later, I was at a sort of fair and I was taking my son with me and he was playing with friends or whatever I think in the field and I was just sitting there looking at him far away and then also looking around a lot of families and people selling stuff.

And then suddenly there was this intense moment just like he (Tolle) described in the book, that I felt like every single cell in my body, and also in the tree, and in the soil or other people it's just intensely like breathing, and almost like shining or something. And that was like incredible feeling, I couldn't really explain in words, but it was just like... I just felt that I was extremely blessed. And that was like the moment I first felt that something is there, and I know something is guiding me and protecting me.

From this time on in her life, a variety of answers to questions both personal and professional came that enabled her to see solutions to issues that she had previously struggled with.

Results

For Aiko, the result for her was that the spiritual experience made it "much easier to live." It was as if her problems didn't matter anymore and she had in Aiko's words "a sense of God's hands and God's guidance that came to her all the time."

Hans

Many synchronistic events begin with a numinous experience early on in life. Hans had one such experience at his grandfather's passing which profoundly influenced his way of looking at life and death. He was 12 years old when the incident happened.

***Hans:** There was one event in my life that has been quite defining, and quite powerful in terms of intuition or synchronicity or both, and maybe I can tell you this in a few minutes then you will understand where I come from.*

This goes back to when I was 12 years old; my grandfather on my mother's side was health wise in very bad shape. He was 81, he had lung cancer, and he was in a coma and lying in hospital. As usual, we visited on weekends, and my mother had done the night,

we call it the nights from Saturday evening to Sunday morning she stayed with him, and my father on Sunday was with him during the day.

At some point – this was winter time, February – at some point during that Sunday towards six o'clock I got really itchy and kind of nervous and I had this sense of 'I must go to see grand-dad in hospital'. I don't know why, but it was very powerful, I had never done that before. The hospital was about seven kilometres from my grandmother's home where we were staying. I told my mother, "Look, I really feel like I have to go to hospital."

She said, "Yeah, but we don't have a car." My grandmother said, "Oh, but the last bus of the weekend is just about to come."

I took a coat and ran to the bus stop because I saw the lights of the bus coming already. I hopped on the bus, and I went to the village where the hospital was.

I had never done that before. It was very strange in a way because I had this really overpowering sense that I have to go there. I arrived at the hospital and went to the room, and my father was surprised to see me and said, "Oh, what are you doing here?" and I said, "Well, I felt like I had to come here and see grandpa."

Then my father said, "Well, you know what, it's actually good you came because grandpa so far, his heart has kept him alive – the rest is very sick but he is very strong, but I have this sense that today he is not doing so well. You know what, you stay in the room, I am going to fetch mama and grandma, we'll be back in about 20 minutes." it is only 10 minutes to go and 10 minutes to come.

I said, "No problem." So my father left. Within that time span, I was in the room for maybe five minutes. A little bit of light muffled, not muffled but you know the soft light, and my grandfather was lying on the bed, and I was kind of looking at him, and then I saw suddenly his – how do you call it – the thing in his throat, the English word escapes me at the moment.

Philip: Epiglottis or Adam's apple.

Hans: Yes, the Adam's apple. The Adam's apple sort of moved suddenly up and down and then everything stopped. I was like, "Oh my God, what is this?", then I tried to figure out if he was still breathing but he wasn't breathing, so he had just passed on.

That was, of course, a very powerful experience for a young boy – twelve years old – I was alone with him in the room. It was in some way how he held his eyes, I had this feeling that I had to be there – being at my grandmother's place, and that's something that has stayed with me, of course, for the rest of my life. So I have experienced first-hand that there is some powerful connection possible between seemingly unrelated events, and that's what I wanted to share. That's where I come from, and of course, I have been very open to these possibilities.

Hans' experience introduced him very early on in life to the belief that everything is connected. That you can have a thought and have an event happening that justifies the validity of the thought, that then introduces you to a profound belief that will change how you see life. As Hans said:

Yes, very clear that there is much more to life than what you can see. There is much more between heaven and earth than what you think there is. There are dimensions, or there are energies or connections, or there are flows of information that are in addition to the ones that we know, that we are open to. Intuition, you cannot wonder what it is, how you can sense something from a distance, that's what it taught me. That in life there's much unseen.

This is very much the second-tier learning from synchronicity. First, you have an experience of synchronicity that helps you with a certain event. In this case, Hans was able to be there at his grandfather's passing because that was a non-local connection between him and his grandfather letting him know that his grandfather was about to pass. Hans reports that:

It's clear that it wanted to teach me something, that the end of life is nothing to be afraid of. I almost missed it even though I was sitting next to him; it was so subtle, totally silent and very short.

But then there is the second tier of learning from synchronicity, what I call the “awe” factor. This was that Hans was able to evaluate the meaning of the synchronicity for the whole of his life, i.e. that there are deeper connections beyond the surface of life.

It has influenced me in my look upon life, and contrary to the western philosophy of a linear thinking and a beginning and an end, I have become a secular person like, there is no beginning and no end. There's flowing from one state to the other, and it is nothing to be afraid of, it is all very natural and can be very smooth.

There developed in Hans a belief that there is such a thing called synchronicity, or synchronistic events that suddenly pop into our lives.

Hans: They are to me the new science or signals or post signs that give a message”, they are “tell-tale signs that you are on the right track.

A small but simple example is that Hans failed to get a team consulting contract and realised that he needed to further his education in teaming and teamwork. The very next week he received an invitation to a team workshop to help grow his skills in this area. Incidentally, this is the workshop in Chicago where I met Hans.

Another example is when Hans needed cash, and out of the blue, he received a phone call to ask if he wanted to sell his land in Malaysia. He had forgotten about the small plot of land he had bought near Kuala Lumpur airport and here it was sending him cash just when he needed it.

Result

Hans had a profound experience early on in life which resulted in a confidence and trust in the ebb and flow of life in a way which made him comfortable to look for synchronistic events in other parts of his life.

Ferdinand

Ferdinand is a senior vice president in a global MNC and has a very interesting story in the sense that he knew he had a strong ability to attract things into his life, so much so that it sometimes worried him a little. One of his main stories concerned how synchronicity can sometimes block what you want to do until you are ready for it. I have changed the countries involved for the sake of confidentiality.

Here are Ferdinand's own words:

***Ferdinand:** I'd always wanted to work in Spain, and normally you're lucky if you get to do one expatriate-type contract overseas during your career. I really wanted this then in 1993 I was able to come to Spain, and I was doing my house hunting and everything else, and it fell through at the last minute. I got this phone call when I was there saying, "We are buying a bigger competitor here in South Africa - are you sure you want to go and run the business in Spain" I said, "Yes, I still want to do this." They said, "Sorry, we can't let you, you've to go to South Africa."*

So, after nine years in South Africa, a couple of years in Brasil I got the opportunity to come out to Spain. I got a phone call saying, "We'd like you to move to Spain."

***Philip:** So you were all ready to come to Spain and then you were told you had to stay in South Africa. Was there anything positive about that in the sense of if you had come to Spain at that original first time it may not have been the right time? Was there any positive benefit to not being allowed to come?*

***Ferdinand:** Yes. Firstly, by the time I came back I was far more experienced and far more mature. When I see how new expats act in Spain, how they feel they are so special and that they are greedy, honestly it pisses me off, and I could so easily have been like that if I'd come earlier. I'd have turned into somebody that I really wouldn't want to be.*

When I look back on it in many ways, I'm kind of pleased because if I'd also have done it then the chances of me thinking, "This is the place I really want to live and retire in," would have been very unlikely.

Synchronicity doesn't always give you what you want when you want it, Ferdinand had wanted to be in Spain earlier in his career, but he is very clear with hindsight that would've been wrong for him. Coming back to Spain later in life meant that he was personally ready, from a career maturity perspective, to take on the new role and also at that time he realised that Spain was where he wanted to retire. He said that he didn't think that would have been the case had he come earlier. So this is an interesting story in that it delves into the career area: many people feel that there is a plan for your life, and synchronicity offers opportunities to you at the time when you are most ready.

Having shared the stories, I will now turn to construct higher order concepts from the stories in an attempt to build a theory about the reported effects of being open synchronicity.

6.2.2 Reported Effects on Leadership of Synchronicity Stories

I was interested in the reported effect that the synchronicity stories had on participant's role as leaders. To understand this I first identified key statements from participants that related to effect on their role as leaders. I did this by first reading through the stories many times and then beginning

to hi-light key statements about the question: Describe synchronistic events that have happened to you in the leadership or work environment, and share any impact?

The 38 statements in Table 7 reported in participant's own words a variety of seeming impacts from being open to synchronicity, ranging from "improved results" to "creativity" to "faith in support of the universe".

<ol style="list-style-type: none"> 1. Attract resources 2. Results 3. Got real authentic 4. (Stops) positionality and questions that disrupt 5. Life gets better 6. A lot more open to flexible leadership styles, Helps you see the flexibility and the ambiguity in a situation to respond. 7. Causes forgiveness 8. Get the best out of his team 9. Apply to the projects 10. Better able to observe people 11. Leader creates a connection 12. Understanding of what unfolded in the meeting 13. Ability to communicate and give feedback in a current way 14. Help in negotiations 15. Understanding of a different perspective, 16. Focus on more than one person 17. Desire and readiness to change, 18. Being able to step back and see the bigger picture 19. Live in the now 20. Develops courage to helps the leader be more confident to be a pioneer 21. Indicating this is the correct path 22. So yes they do forewarn, of negative experiences 	<ol style="list-style-type: none"> 23. Contrary to the western philosophy of a linear thinking 24. Tale-tell signs about being on the right track 25. So there is a lot of waste in time in arguments and positionality, 26. Synchronicity would give possibilities, inspiration, possible solutions, assistance, support, motivation... 27. Bringing spirituality to the corporate world 28. Highest best possible outcome. 29. Faith that the universe has my best interest at heart 30. Cured of cancer miraculously or saved from an accident or whatever. 31. Feeling of peace and at one with nature and people and the soil and the earth. 32. Feel a bit more in a way detached 33. There's a connection to something bigger than yourself 34. Provide clues to what might be going on in the future or elsewhere 35. Physical Sensations (crying, hair stood up, feeling of wow). 36. Connectedness to universe and enormous entity beyond 37. A homecoming 38. Golden light coming from my heart
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Table 9.
Reported Effects of Benefits of Synchronicity

My Initial Reflections and Comments

Many of the statements stood out, and I have identified in Table 8. these “stand-out” statements and why they were significant to me.

1 ST ORDER CONCEPTS	RESEARCHER COMMENT
1. I can step back and see the bigger picture;	The ability to see the big picture is an important leadership skill, and the fact that this was reported as a benefit from being open to synchronicity is a positive finding
2. It gives faith that the universe has my best interest at heart;	This report that synchronicity indicates a “supportive universe” is interesting as this is what is said about synchronicity in the private arena, so it was revealing that this was being also seen in the leadership area.
3. It brings spirituality to the corporate world;	This remark was intriguing as it implies that synchronicity encourages the person to be open to bringing spirituality to the workplace
4. It is a tell- tale signs of being on the right track;	Many reports that synchronicity is the guidance system and this statement implies that it lets you know you are heading in the right direction
5. It stops waste in time in arguments and positionality;	One of the participants reports that synchronicity stops office politics and arguments because it provides direct answers to business issues
6. There is a golden light coming from my heart	I included this statement as intriguing because it links to the HeartMath research on the importance of the heart
7. Physical Sensations (crying, hair stood up, feeling of wow).	In the private domain, it is reported that synchronicity is linked to transcendence and that people feel physical responses when it happens.
8. It helps you see the flexibility and the ambiguity in a situation	One of the interesting areas to explore in synchronicity is the possibility that it can help deal with ambiguous situations. This comment links synchronicity with VUCA (Volatile, Uncertain, Complex and Ambiguous), and the world
9. This is contrary to the western philosophy of a linear thinking;	This comment implies the link of synchronicity to philosophical and cultural issues concerning East and West
10. I have developed courage;	I like the simplicity of this statement in that it says directly that synchronicity helped in the development of courage

Table 10.
Individual “stand-out” Statements

I was encouraged by the findings because they indicated a variety of benefits, and my comments on these chosen ten 1st order concepts indicate the potential contribution these factors could make to the research. From an initial response of being "amazed" at the reported benefits, I looked deeper at the responses to this question. This deeper look indicated the potential impact that being open to synchronicity could bring. There needs to be a lot more exploration of the issues, but the responses in this were encouraging.

6.2.3. From 1st Order Concepts to 2nd Order Themes

Following the Gioia process I developed 2nd Order Themes by examining each of these thirty statements, and then one by one summarised what I thought was the essence of that statement at a thematic level, and either added them to an already established theme or created a new theme. This resulted in twenty-five 2nd Order Themes as seen in Table 7.

1st ORDER CONCEPTS	2nd ORDER THEMES
1. Attract resources	1. Resources
2. Results	2. Results
3. Got real authentic	3. Authenticity
4. (Stops) positionality and questions that disrupt	4. Stops politics
5. Life gets better	5. Improves life
6. A lot more open to flexible leadership styles, Helps you see the flexibility and the ambiguity in a situation	6. Open and flexible with ambiguity
7. Causes forgiveness	7. Forgiveness
8. Get the best out of his team 9. Apply to the projects 10. Better able to observe people 11. Leader creates a connection 12. Understanding of what unfolded in the meeting 13. Ability to communicate and give feedback in a current way	8. Helps teams
14. Help in negotiations 15. Understanding of a different perspective, 16. Focus on more than one person	9. Helps negotiations
17. Desire and readiness to change,	10. Desire to change
18. Being able to step back and see the bigger picture	11. Big pic strategy
19. Live in the now	12. Live NOW
20. Develops courage to helps the leader be more confident to be a pioneer	13. Courage and Confidence

21. Indicating this is the correct path 22. So yes they do forewarn, negative experiences 23. Contrary to the western philosophy of a linear thinking 24. Tale-tell signs about being on the right track	14. On the Right Path
25. So there is a lot of waste in time in arguments and positionality,	15. Saves time
26. Synchronicity would give possibilities, inspiration, possible solutions, assistance, support, motivation...	16. Inspiration and creativity
27. Bringing spirituality to the corporate world 28. Highest best possible outcome. 29. Faith that the universe has my best interest at heart	17. Bring Spirit to corporate world
30. Cured of cancer miraculously or saved from an accident or whatever.	18. Miracles
31. Feeling of peace and at one with nature and people and the soil and the earth.	19. Peace
32. Feel a bit more in a way detached 33. There's connection to something bigger than yourself 34. Provide clues to what might be going on in the future or elsewhere	20. Connection to future 21. Bigger picture
35. Physical Sensations (crying, hair stood up, feeling of wow). 36. Connectedness to universe and enormous entity beyond 37. A homecoming 38. Golden light coming from my heart	22 Physical Sensations (crying, hair stood up, feeling of wow). 23 Connectedness to universe and enormous entity beyond 24 A homecoming 25 Golden light coming from my heart

Table 11 Project Two
First Order Concepts to 2nd Order Themes

6.2.4 Project 2: Synchronicity Stories: From 2nd Order Themes to Aggregate Dimensions to Over-Arching Principle

I took the decision to build aggregate dimensions based on my consulting experience of working with leaders and their teams. I took this decision so that the results of the synchronicity stories could be shown to have tangible benefits in three important areas of leadership where a leader needs to have influence:

1. influence over themselves as individual leaders;
2. influence in their teams
3. Influence in the business results of their organisations.

I grouped the 2nd Order Themes into these three areas in the following way. I examined the twenty-five 2nd Order Themes and, using both logic and intuition; I allocated each of the themes into either individual, team or organisational benefit dimensions.

There was, however, one distinct set of themes that were of benefit and crossed all three dimensions, and they were themes that I placed in a separate dimension called "Awe and Transcendence", the connection to something bigger than yourself. Transcendence refers to times when:

Our sense of self washes away along with its petty concerns. We then feel deeply connected to other people and everything that exists in the world. The result is that our anxieties about existence and death evaporate, and life finally seems, for a moment to make sense.

(Smith E. 2017 P.133)

2nd ORDER THEMES	AGGREGATE DIMENSIONS	OVER ARCHING PRINCIPLE
<ol style="list-style-type: none"> 1. Miracles 2. Authenticity 3. Open and Flexible 4. Big pic strategy 5. Live NOW 6. Courage and confidence 7. Ready to change 	1. Benefits To Leader	STORIES OF SYNCHRONICITY GENERATE A SENSE OF AWE AND TRANSCENDENCE AND ARE OF BENEFIT TO TASK AND PEOPLE ISSUES FOR LEADERS, THEIR TEAMS AND THEIR BUSINESS
<ol style="list-style-type: none"> 8. Saves time 9. On the Right Path 10. Bring Spirit to corporate world 11. Connection to future 12. Bigger picture 13. Resources 14. Results 	2. Benefits To Business	
<ol style="list-style-type: none"> 15. Inspiration and creativity 16. Peace 17. Sense of Awe/Wow 18. Stops ?'s and politics 19. Improves life 20. Forgiveness 21. Helps negotiations 	3. Benefits To Team	
<ol style="list-style-type: none"> 22. Physical Sensations (crying, hair stood up, feeling of wow). 23. Connectedness to universe and enormous entity beyond 24. A homecoming 25. Golden light coming from my heart 	4. Sense Of Awe And Transcendence	

Table 12 Project Two
Synchronicity Stories Data Structure

I added the phrase “task and people” because it is well-known parlance in the leadership area. The task-relationship model is defined by Forsyth as "a descriptive model of leadership which maintains that most leadership behaviours can be classified as performance maintenance or relationship maintenance (Forsyth D. 2010, p 253).

The overarching principle then became one where all three areas (individual leadership, teams and organisations) benefited from synchronicity, while at the same time being infused with awe and transcendence.

6.3 Research Project 3: Factors Contributing to Synchronicity

If the synchronicity stories and results are the visible manifestations of synchronicity, then what, if anything, is behind these manifestations? While it may be not possible to get a definitive answer, it is the purpose of this research to explore the phenomenon. I will explore what it is that participants said about their lives and attitudes and examined whether there are any factors that we can find that can help us in the quest to unpick this notion of synchronicity?

What follows is a grounded theory analysis (Gioia style) of these factors.

Unstructured interviews were chosen as the research method because I believed they would deliver in-depth views on a topic that was not often talked about, especially in leadership circles. The interviews took place between August and October 2014 on Skype and were recorded with the interviewee's permission.

The Gioia method encourages researchers to spend time to "get in there and get your hands dirty" (Gioia 2012 p 19). Though this does not mean getting so close that you "go native", it does mean asking open-ended questions that get to the root of the phenomenon and uncover viewpoints that have hitherto been hidden. And at all times it means staying with the "higher level perspective necessary for informed theorising." (Gioia 2012 p 19) while at the same time digging at the coal face of participants raw statements.

6.3.1 Theoretical Sampling - Adjusting the Question

Keeping close to the original interview protocol is important as a general rule because it helps you to keep contact with why you are doing the interviews. However theoretical sampling allows you to adjust your focus and

your questions based on research to date. In this case, I adjusted the question based on the research and because of my reflection.

I had originally sent the following questions to interviewees:

1. How often does a Synchronistic Event (SE) happen to you?
2. What type of SEs happen to you – describe those that have had most impact?
3. What areas of your life do SEs impact the most?
4. What factors facilitate SEs?
5. Describe SEs that happened to you in the leadership/work environment?
6. If so do you talk about SEs to colleagues?
 - c. If not, why not?
 - d. If you do what is their response?
7. Are you a religious person? If yes do you think religious beliefs impact the occurrence of SEs?

Between sending the questions to participants and beginning the interview, I thought further about whether I wanted to mention synchronicity in the first question. I decided to do this after re-reading correspondence of my meeting Stephan Makri of London Business school. Stephan was studying serendipity (Makri, S. & Blandford, A. 2012). All through the research whenever I came across people I was interested in I wrote to them asking if they were interested in meeting, and I had two very enjoyable meetings with Stephan in two inner-city London pubs. I remember him telling me that he sat very loosely on definitions. Although he was studying serendipity it is a concept similar to synchronicity and his observation makes sense for synchronicity as much as it does for serendipity:

The slippery nature of the phenomenon poses a problem for research in the area; it makes serendipity difficult to study, and it makes it difficult for researchers to make strong claims about the nature of the phenomenon because the goalposts are always moving; different people have different understandings of serendipity, and these understandings are likely to change and perhaps evolve as they are challenged by new (and different) experiences.

(Makri 2012, p. 2)

I began reflecting on the possibility that I was rigid in my certainty of using Jung's definition of synchronicity or even mentioning the word synchronicity. I do remember saying to myself, "What if I am assuming that they call it synchronicity, what if there are other words to describe this phenomenon?" Glaser and Strauss indicated that protocol needs to be revised "as the research progresses, following the twists and turns, and roller-coaster rides involved in discovering grounded theory". So true to that belief I decided even before the interviews had begun that there was a need to modify the "initial research question". I am not sure what Gioia would have thought of my changing the question before the first interview, but it seemed to me to be the right thing to do. And so at the start of the interview, I said to participants:

"Although I have sent to you questions about Synchronistic Events I wanted to discuss first of all whether or not you call this phenomenon "synchronicity?". My focus in this research are events that happen "out of the blue". For example when "you think of a friend, and they call you"; "you need something, and it turns up out of the blue"; "you get 'out of the blue' advice on something important to you". So the first question is "what name do you give to such "out of the blue" events?" (Philip Merry 2014)

Some participants (like the person below) said they called this phenomenon “synchronicity”:

Philip: I want to know what word you use. So the basic question is, have you experienced things in your life and work that seems to come out of the blue, if so what word would you use for these things?

Participant: Absolutely I have all the time things coming out of the blue in my life. What word? I love the word synchronicity. (Philip Merry Interview data 19/8/14)

Four participants called it synchronicity, one called it “God’s guidance”, one called it “epiphany” and the other called it “thought manifestation.” This small sample of seven leaders had different definitions, indicating it would be useful to explore this further with a larger group of participants.

Following this learning, I was able to adjust other questions, if need be, in the light of issues that arose in the previous interview. For example, when I asked the first interviewee what facilitated synchronicity he talked about a “higher organising principle”. I had expected people to answer this with lists of qualities and competences as the Ethiopian group had done. But here was a factor called “higher operating principle” which indicated something broader than just competences, and it guided me to ask subsequent interviewees what they thought was behind synchronicity as opposed to what “facilitated” synchronicity. The new focus would, I hope, produce more profound answers.

Once completed the interviews were transcribed by an external agency. I then took five days to read through the transcription, and in the second week, I began the first analysis and coding. The interviews were analysed using Dedoose software which I found during an on-line search. It

was the first time I had used this software, and I was encouraged that it helped me to easily code statements.

6.3.2 Process of Analysis

I downloaded the notes from the Dedoose software which produced a folder of 161 pages which I read in its entirety three times in the process of one week, leaving two days between each reading to give time for the ideas to float around in my consciousness. I then took four days of 6 hours per day to process the interviews and produced 101 phrases (excluding those statements which refer to results from stories of synchronicity) which described types of higher order concept. I identified them by spending time going through each line of the interviews and with the help of Dedoose, and by sometimes using my intuition and sometimes my logic I grouped what stood out for me as phrases which described a higher statement of meaning.

Using my logic involved looking at the phrases and thinking in a step by step rational way, and checking if there were phrases that were already included in the cluster; whereas using my intuition involved my feelings and body sensations. Intuition involved instantaneous “knowing” whereas my logical process meant that I arrived at decisions after a period of comparison using my thinking self.

Through this process, I produced my "raw data" which can be seen in Table 11. The first analysis adheres to the actual terms used by participants, and this means that there are a lot of terms. Having 101 1st Order raw data statements seemed to me to be a lot but as Gioia says that this is to be expected:

We make little attempt to distill categories, so the number of categories tends to explode on the front end of a study. There could easily be 50 to 100 1st-order categories that emerge from the first ten interviews. (Gioia 2012 p. 20)

1. Being in flow 2. Living in the moment 3. More available 4. Letting go of past 5. Reflective or inner open state 6. Comfort with uncertainty 7. Being open and receptive 8. In a state of expectancy 9. Allowing a certain degree of grey 10. Somebody somewhere in another room there is someone who is writing this program, and their name is God 11. Universal support, universal guidance, universal interference, divine support, higher being, like an angel, ascended masters 12. I am a spiritual person 13. Alignment with higher soul 14. Meditation gets me in right frame 15. Belief is crucial 16. Opening the channels and do my part then it is up to the universe 17. I call on guides for help 18. It was time for movement 19. Significant times – birth, death, crisis, business changes 20. Not paying attention 21. No conscious intention 22. Affirmation and gratitude, 23. Interest in well-being of others 24. Self as causative factor, subconscious attitude 25. Purpose, having clear intent, first you must have a question, I was really clear on what I wanted, dissatisfaction of available answers 26. Honest with myself about what matters 27. Curiosity 28. Wanting, 29. Believing that it is possible 30. Actively inviting opportunities 31. Music helps open to synchronicity 32. Being in nature is good 33. Early life experiences 34. There's a dotted line that joins and connects all the thoughts.	35. Some powerful connection possible between seemingly unrelated event 36. Parallel universe 37. Mechanism that shows a purpose in all the things 38. Synchronicity is a guiding system that gives you things when you are ready to have them 39. Signals, they are post signs that give a message 40. It's an answer from life to what is going on inside of you. 41. Life is saying, 'Don't you worry, you will be all right.' 42. I think it's a reminder that there were miracles, there's power out there, and there's support 43. Manifestation of that higher operating principle of organisation 44. Antenna into another universe. 45. Flows of information that are in addition to the ones that we know ... beyond what we in scientific terms would call certain and proven 46. Angelic cards, ascended masters cards, unicorn cards 47. Utilisation of the non-local mind 48. Intuition to me is the software, 49. Intuition tells me that it is not accidental 50. Another level of consciousness of what's going on 51. Trusting my gut 52. Chopra 53. Jaworsky 54. Tolle 55. Heartmath Coherence 56. Coincidences 57. Serendipity 58. Sixth sense 59. Out-of-body experience 60. Let go of past, 61. Time for movement, 62. The out of the blue thing 63. Book Angel 64. Look at the incoming disruptions 65. Jump at whatever comes in out of the blue 66. 2 Pre-existing thought or need	67. Believing that it is possible 68. <i>Synchronicity happens - open to meaning of message</i> 69. 'I am just going to do this 70. Positive deep feeling 71. Jump and accept 72. Wanting, 73. Belief in synchronicity 74. It's up to the universe 75. Wanting something 76. I call on them for help 77. Opening the channels 78. It can't be ego driven 79. Letting go of the past 80. Having no conscious intention 81. Actively inviting opportunities 82. Mentally and energetically holding on to an old position situation 83. Sort of a woo woo 84. Problem with anything that alludes to the non-linear, the non-intellectual, 85. I can't prove it 86. Dollars and cents 87. It is not taught in business schools 88. Easier for us to keep following the old paths especially when we are scared 89. It's to do with credibility 90. People would think you're an idiot 91. Scare away a lot of people 92. Play the game that keeps them in the game 93. Less trust of me 94. I wanted to cry 95. All my hair stood. 96. Connectedness to life, but to all that is, and that means the universe and everything that is beyond. 97. Being part of an enormous entity 98. Get a feeling of 'wow' through me 99. Ripple of other synchronicities 100. A homecoming 101. Golden light coming from my heart
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Table 13

Raw Statements from Participants

Remembering that I was building a theory, and that in identifying the 101 statements I had to be true to my sense of what was a data statement of significance, my next task was to group the 101 initial raw statements into what Gioia calls 1st Order Concepts I must admit that this task seemed rather daunting and I remember feeling rather lost. For what seemed like an eternity of days I stared and stared at the phrases. I took comfort in reading that Gioia had a similar experience:

It is not unusual to look up and conclude, "I'm lost," with no firm idea about how to make sense of all these data that don't seem to hang together.

(Gioia D, 2012, p 20).

I must admit that this feeling of being "lost" was constant during the research and caused much delay and frustration. I took comfort from the feeling that it would all come clear in the end (though there were times when I was not half as confident as the previous statement sounds).

My Reflections

I had hoped that the interviews would yield data that would enable me to examine more deeply the phenomenon of synchronicity, and as I looked at the 101 statements, I was struck by their richness and diversity. Analysing 101 statements was a large task, and I set about this task with a logical methodology. I went through each statement one by one following the same procedure as I had adopted with the Ethiopian group and with the synchronicity stories reported earlier in this section. I began at the beginning, took the first statement, and asked myself what is the high order concept that is being described here. Things did finally begin to come together and slowly I was able to create 2nd Order Themes 1st Order concepts (Table 12).

To give an example of the process: when I saw the statement "being in flow" I created the higher order concept "Open to Flow". Then when I came across the statement "living in the moment" I surmised that this belonged to the "Open to Flow" group but that it added to the concept the notion of the present moment, and I renamed the group "Open to the Flow of Now".

6.3.3 From Raw Statements to 1st Order Concepts

Raw statements	1 ST ORDER CONCEPTS
<ol style="list-style-type: none"> 1. Being in flow 2. Living in the moment 3. More available 4. Letting go of past 5. Reflective or inner open state 6. Comfort with uncertainty 7. Being open and receptive 8. In a state of expectancy 9. Allowing a certain degree of grey 	1. Open to the Flow of Now
<ol style="list-style-type: none"> 10. Somebody somewhere in another room there is someone who is writing this program, and their name is God 11. Universal support, universal guidance, universal interference, divine support, higher being, like an angel, ascended masters 12. I am a spiritual person 13. Alignment with higher soul 14. Meditation gets me in right frame 15. Belief is crucial 16. Opening the channels and do my part then it is up to the universe 17. I call on guides for help 	2. Support from Spirit
<ol style="list-style-type: none"> 18. It was time for movement 19. Significant times – birth, death, crisis, business changes 20. Not paying attention 21. No conscious intention 	3. It was time (this was the notion that participants felt that it was the right time for a synchronistic event to happen in their lives, as it gave answers to issues just when they needed them)
<ol style="list-style-type: none"> 22. Affirmation and gratitude, 23. Interest in well-being of others 24. Self as causative factor, subconscious attitude 25. Purpose, having clear intent, first you must have a question, I was really clear on what I wanted, dissatisfaction of available answers 26. Honest with myself about what matters 27. Curiosity 28. Really wanting, 29. Believing that it is possible 30. Actively inviting opportunities 	4. Intention
<ol style="list-style-type: none"> 31. Music helps open to synchronicity 32. Being in nature is helpful 33. Early life experiences 	5. Environment Sets the Tone

34. There's a dotted line that joins and connects all the thoughts. 35. Some powerful connection possible between seemingly unrelated event 36. Parallel universe	6. Connection outside of self
37. Mechanism that shows a purpose in all the things	7. Purpose Indicator
38. Synchronicity is a guiding system that gives you things when you are ready to have them 39. Signals, they are post signs that give a message 40. It's an answer from life to what is going on inside of you. 41. Life is saying, 'Don't you worry, you will be all right.'"	8. Signals – Signposts
42. I think it's a reminder that there were miracles, there's power out there, and there's support	9. Miracles
43. Manifestation of that higher operating principle of organisation 44. Antenna into another universe. 45. Flows of information that are in addition to the ones that we know ... beyond what we in scientific terms would call certain and proven 46. Angelic cards, ascended masters cards, unicorn cards 47. Utilisation of the non-local mind	10. Higher Organising Principle
48. Intuition to me is the software, 49. Intuition tells me that it is not accidental 50. Another level of consciousness of what's going on 51. Trusting my gut	11. Intuition
52. Chopra 53. Jaworsky 54. Tolle 55. Heartmath Coherence 56. Coincidences 57. Serendipity 58. Sixth sense 59. Out-of-body experience	12. Writers and Other Terminologies
60. Let go of past, 61. Time for movement,	13. Let go of Past
62. The out of the blue thing 63. Book Angel 64. Look at the incoming disruptions 65. Jump at whatever comes in out of the blue	14. Coincidence comes "out of the blue."
66. <i>2 Pre-existing thought or need</i> 67. Believing that it is possible	15. Pre-existing thought or need
68. <i>3 Synchronicity happens - open to meaning of message</i>	16. Synchronicity happens - open to meaning of message
69. 'I am just going to do this 70. Positive deep feeling 71. Jump and accept	17. Apply Synchronicity Factors
72. Really wanting, 73. Belief in synchronicity (S of S) 74. It's up to the universe 75. Really wanted something 76. I call on them for help 77. Opening the channels 78. It can't be ego driven 79. Letting go of the past 80. Having no conscious intention 81. Actively inviting opportunities	18. Conscious Living of Factors that impact the ability to be open to synchronicity

82. Mentally and energetically holding on to an old position situation	19. Holding on to the past
83. Sort of a woo woo 84. Problem with anything that alludes to the non-linear, the non-intellectual, 85. I can't prove it 86. Dollars and cents 87. It is not taught in business schools	20. Woo-woo? Against logic taught in business school and can't be proven
88. Easier for us to keep following the old paths especially when we are scared	21. The Past is easier
89. It's to do with credibility 90. People would think you're an idiot 91. Scare away a lot of people 92. Play the game that keeps them in the game 93. Less trust of me	22. Risk of losing reputation/credibility/trust (some participants reported that there were factors that could block the occurrence of synchronicity, so it was important to include it)
94. I wanted to cry 95. All my hair stood. 96. Connectedness to life, but to all that is, and that means the universe and everything that is beyond. 97. Being part of an enormous entity 98. Get a feeling of 'wow' through me 99. Ripple of other synchronicities 100. A homecoming 101. Golden light coming from my heart	23. Emotional and Physical Symptoms 24. Connectedness to all of life 25. Feeling of 'wow' through me 26. Physical Sense of Homecoming 27. Golden light from my heart

Table 14

Project Two

From Raw Statements to 1st Order Concepts

Using the Gioia process, I then identified 2nd order themes and then Aggregate Dimensions as outlined in Table 13.

6.3.4 From 1st Order Concepts to 2nd Order Themes to Aggregate Dimensions

1ST ORDER CONCEPTS	2ND ORDER THEMES	AGGREGATE DIMENSIONS
1. Flow – Being in the Now 2. Support from Spirit 3. It was time 4. Intention 5. Environment sets the Tone	1. Be Guided by Intuition 2. Be in Flow and Be in the Now 3. Seek Support from Spirit 4. Assert Intention 5. Be in Enabling Environment 6. The Time was Right	1. FACTORS THAT FACILITATE OPPENNESS TO SYNCHRONICITY
6. Holding on to the past 7. Woo-Woo. Not business school logic, can't be proven 8. The Past is easier 9. Risk of losing credibility lose trust	7. Holding on to the past 8. Woo-woo? Not business school logic, can't prove 9. Risk of losing reputation/credibility lose trust	1a. FACTORS THAT BLOCK SYNCHRONICITY

10. Connection outside of self	10. Connecting dots of life	3. DEFINITION OF SYNCHRONICITY
11. Purpose Indicator	11. Purpose Indicator	
12. Signals – Signposts	12. Reassurance/Signposts from Higher Organising principle of Miracles	
13. Miracles	13. Other Terminology and Writer	
14. Higher Organising Principle	14. Dotted line that connects all thoughts	
15. Intuition		
16. Other Terminology and Writers		
17. Let go of Past	15. Let go of Past	4. PROCESS OF SYNCHRONICITY UNFOLDING
18. Coincidence comes “ <i>Out of blue.</i> ”	16. Coincidence comes “ <i>Out of blue.</i> ”	
19. Pre-existing thought or need	17. Pre-existing thought or need	
20. Open to synchronicity meaning	18. Open to meaning of synchronicity message	
21. Apply Synchronicity Factors	19. Apply Synchronicity Factors	
22. Conscious Living of Factors causing <i>Synchronicity</i>	20. Conscious Living of Factors causing <i>Synchronicity</i>	
23. Emotional and Physical Symptoms	21. Holistic Engagement	5. SENSE OF AWE AND GOLDEN LIGHT FROM THE HEART
24. Connectedness to all of life	22. Connecting to something bigger	
25. Feeling of ‘wow’ through me	23. Heart connection to all of Life	
26. Physical Sense of Homecoming	24. Sense of WOW and homecoming	
27. Golden light from my heart		

Table !5

Project Two. From 1st Order Concepts to 2nd Order Themes to Aggregate

My process in creating the aggregate dimensions was to identify all the factors that seemed to be connected with synchronicity: factors that facilitate synchronicity, a definition and what happens as synchronicity unfolds. What surprised me was the importance given by participants to the factors which blocked openness to synchronicity, and I grouped these around the aggregate dimension "What Blocks Synchronicity". What also struck me was the focus on "awe" and the "golden light from the heart" statement. This sense of standing in awe as you connect with something bigger than yourself was important to participants.

6.3.5 Preface to Grounded Theory Model

I then spent time reflecting on the data gathered so far and assessing against my own experience of synchronicity. This produced eight statements and questions associated with synchronicity:

1. Synchronicity catches my attention because something “out of the blue” produces results and changes.
2. This seems to take the form of a small surprise and a sense of gratitude emerging for the guidance given.
3. I say to myself maybe I take action based on the synchronicity.
4. As I reflect then comes a larger sense of gratitude because I say to myself “is this the way that the world works, could it be that we are supported in our journey by events or people that just seem to turn up out of the blue?”
5. The data seemed to say that there are factors that facilitate synchronicity, which could almost be precursors to synchronicity?
6. What did the data suggest to be a definition of synchronicity?
7. What were implications of synchronicity for leadership?
8. What was the reason that synchronicity is not more prevalent in society and what factors may be blocking its development?

Figure 7 outlines some of the factors that suggest a sequence in how synchronicity unfolds.

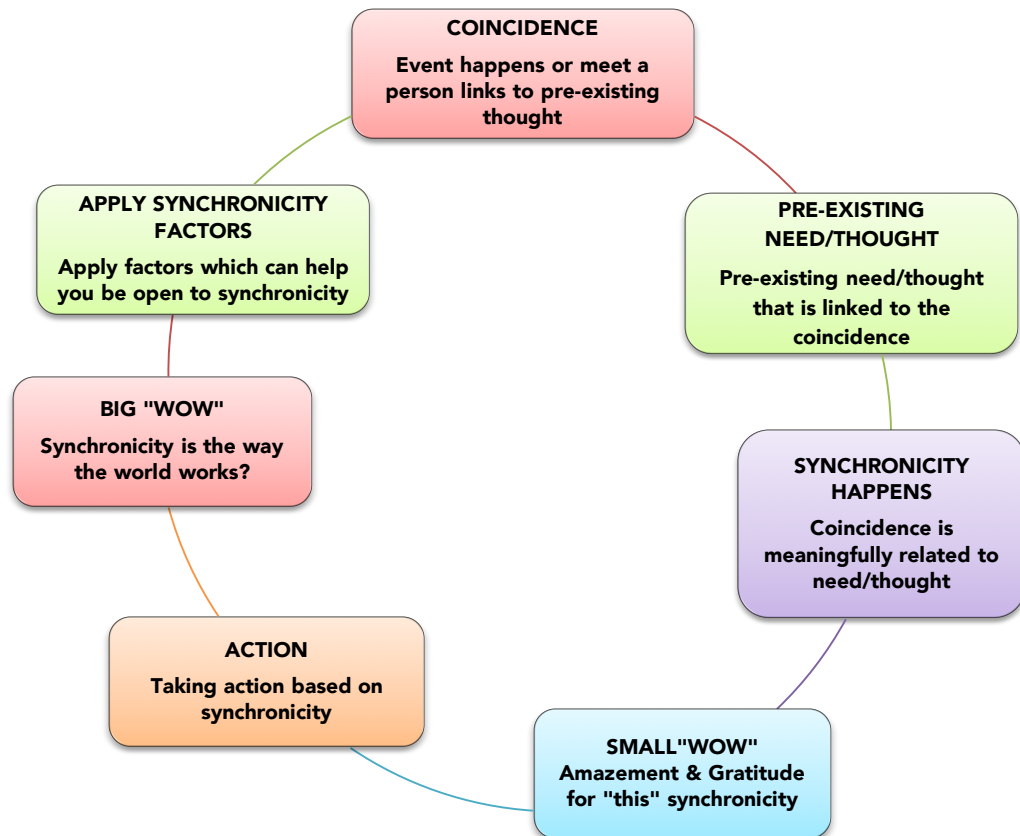


Figure 10.

Factors Associated with Synchronicity

These were factors in my own experience of synchronicity, and I also checked whether they were present in the data. Whatever my final data structure looked like, it should be a combination of both the data and my reflections on synchronicity. This maintains the spirit of the Gioia methodology where:

Reporting of both voices - informant and researcher - allows for the kind of insight that is the defining hallmark of high-quality qualitative research."

(Gioia 2012, p 17)

I then constructed a data structure with an overarching single principle.

6.3.6 Project 3: Factors Contributing to Synchronicity

2 ND ORDER THEMES	AGGREGATE DIMENSIONS	OVER-ARCHING PRINCIPLE
1. Listen to Intuition 2. Be in Flow and Be in the Now 3. Divine support 4. Intention 5. Enabling Environment	1. FACTORS THAT FACILITATE SYNCHRONICITY	<p>SYNCHRONICITY IS TRIGGERED BY A SENSE OF AWE Generated by a Connection to Higher Energy Source and to Each Other leading to a:</p> <p>FACTORS IN A LIFE OF SYNCHRONICITY WE ARE GUIDED WE ARE NOT ALONE LIFE IS MEANINGFUL WE ARE CONNECTED</p> <p>we are guided to a "sense of meaning*" by opening to connections which come through synchronicity</p> <p>There is a sense that we are not alone, but connected to a field outside ourselves</p> <p>(*meaning is something that gives direction and purpose in life)</p>
6. Holding on to the past 7. Woo-woo? Not business school logic, can't prove 8. Risk of losing reputation/credibility lose trust	2. FACTORS THAT BLOCK SYNCHRONICITY	
9. Let go of Past 10. Coincidence comes "Out of blue." 11. Pre-existing thought or need 12. Open to meaning of synchronicity message 13. Apply Synchronicity Factors 14. Conscious Living of Factors causing Synchronicity	3. PROCESS OF SYNCHRONICITY UNFOLDING	
15. Intuition Connects outside of self 16. Purpose Indicator 17. Reassurance/Signposts from Higher Organising principle of Miracles 18. Other Terminology and Writer	4. DEFINITION OF SYNCHRONICITY	
See previous section Project Two	5. RESULTS	
19. Emotions engaged 20. Sense of largeness of life 21. Feeling connected 22. Heart connection 23. Sense of WOW	6. SENSE OF AWE	

Table 16
Project 2: Individual Interviews Data Structure

I have now reported on my analysis of three data points:

1. Project One: Ethiopian Women's Group
2. Project Two: Stories of Synchronicity from Individual Interviews
3. Research Project 2: Background to the Stories

In the next chapter, I will present my conclusions from all three data points and present the final model, with commentary on the model.

CHAPTER 7. LEADERSHIP AND SYNCHRONICITY: GROUNDED THEORY MODEL AND FINDINGS

7.1 Leadership And Synchronicity Model

7.2 Integration of 3 Research Projects

7.3 Explaining Synchronicity: Integration of Three Strands of Research

7.4 Grounded Theory Model of Leadership and Synchronicity

7.5 Full Grounded Theory Model of Leadership and Synchronicity

7.6 Model Explained Through Story

7.7 Model Explained Through Step By Step Sequence

- 7.7.1. Needs Problems And Issues
- 7.7.2. Event - Meaning - Action
- 7.7.3. Answers & Results
- 7.7.4. Small Wow
- 7.7.5. Event - Meaning - Action
- 7.7.6. Answers & Results
- 7.7.7. Realisation Wow
- 7.7.8. Understand Meaning Of Synchronicity
- 7.7.9. Apply Synchronicity Facilitation Factors
- 7.7.10. Avoid Blocking Factors
- 7.7.11. Follow The Synchronicity Process
- 7.7.12. Event - Meaning - Action
- 7.7.13. Answers And Results
- 7.7.14. Big Wow
- 7.7.15. Sense Of Awe At The Connection To Higher Energy Source
- 7.7.16. We Are Guided
- 7.7.17. Life Is Meaningful
- 7.7.18. We Are Not Alone
- 7.7.19. We Are Connected
- 7.7.20. Life Of Synchronicity
- 7.7.21. Heart Qualities And Synchronicity

In this chapter, I will outline the grounded theory model of Leadership and Synchronicity that flows from the research as well as outline the findings.

7.1 Leadership And Synchronicity Model

The model comes from analysing research the three different areas:

1. Project 1. Ethiopian Women's Group Data Structure: Factors that Facilitate Synchronicity
2. Project 2. Individual Data Structure: Results from Synchronicity Stories

3. Project 3. Individual Data Structure: Factors Contributing to Synchronicity

To finalise the grounded theory model I analysed and integrated learning from the three research projects undertaken, the overarching principle of these three projects are as follows:

7.2 Integration of 3 Research Projects

Project 1 Ethiopian Women's Group Data Structure: Factors that Facilitate Synchronicity

Openness to synchronicity is enhanced by belief in a higher power and intuition, an open heart, an open mind, authenticity, and intentional, timely and courageous action

Project 2: Individual Interview Data Structure: Results from Synchronicity Stories

Stories of synchronicity generate a sense of awe and transcendence and are of benefit to task and people issues for leaders, their teams and their business.

Project 3: Individual Interview Data Structure: Factors Contributing to Synchronicity

Synchronicity is triggered by a sense of awe generated by connecting with a higher energy source and to each other leading to a:

A life of synchronicity where we are guided, we are not alone, life is meaningful (meaning is described as something that gives direction and purpose in life)/, we are connected. We are guided to a "sense of meaning* by opening to connections which come through synchronicity there is a sense

that we are not alone, but connected to a field outside of ourselves.

7.3 Explaining Synchronicity: Integration of Three Strands of Research

To get a big picture view of the flow of synchronicity and answer my research issue of Exploring The Relationship Between Synchronicity And Leadership I analysed how synchronicity emerges and flows from needs to “out of the blue” events, to leadership results and finally to what I call a life of synchronicity.

Gioia indicates that finalising your grounded theory model is the crucial part of the whole process regarding making your research show applicability to the world. He likens the data structure to a still photograph and the grounded theory model to a movie. As important as the data structure might be, and as much energy as was put into developing it, it is nonetheless a static picture of a dynamic phenomenon. The process is not completed until the static picture can be made into a motion picture.

The key question for us as model builders is how to account for not only all the major emergent concepts, themes, and dimensions, but also for their dynamic interrelationships. Speaking in classic boxes-and-arrows terms, this process amounts to assembling the constellation of boxes with a special focus on the arrows. It is the arrows that “set everything in motion.”

(Gioia.D. 2012 p. 22).

I examined the interviews, stories, data from participants as well my own experiences of synchronicity until I was satisfied that I had a model which accounted for all the different steps involved in a synchronistic event. Once I had the model, I examined it once more against both participant stories and my stories, until I was satisfied that the model was good enough. I also shared the model with leaders, fellow leadership consultants where the main

positive comment was that it was good to see a model telling a story of the development of synchronicity as a whole. Most agreed that it was a step forward to see synchronicity linked to leadership, while many commented that it would be difficult to get the corporate world to accept the topic as it touched on areas such as spirit and the non-rational which are normally taboo in the corporate arena. The other main critical comment was that I should add a detailed explanation of various aspects of the model, which I did in the final model Figure 12. Although Gioia suggests that arrows are important, I did not include arrows but rather opted for dotted lines of connection as I did not want to indicate that the whole process of connection and opening to synchronicity was based on causal thinking.

7.4 Grounded Theory Model of Leadership and Synchronicity

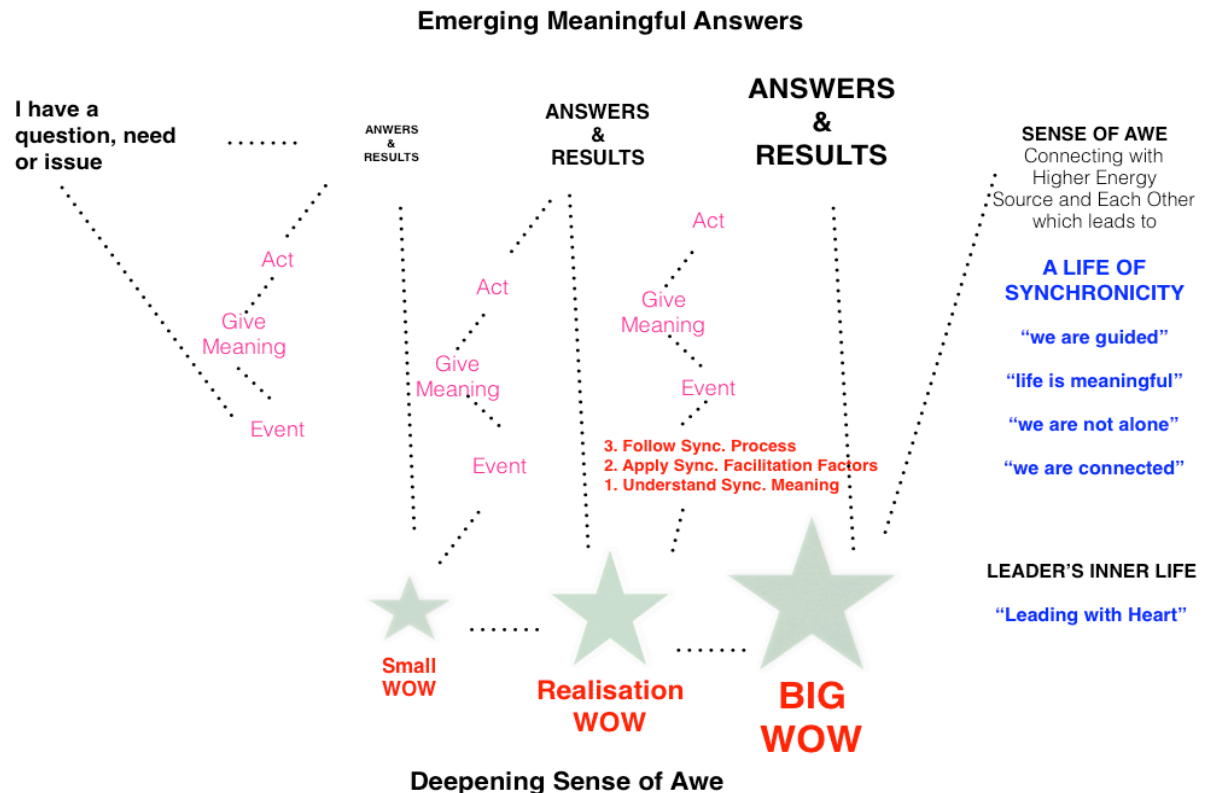


Figure 11. Grounded Theory Model of Leadership and Synchronicity

7.5 Full Grounded Theory Model of Leadership and Synchronicity

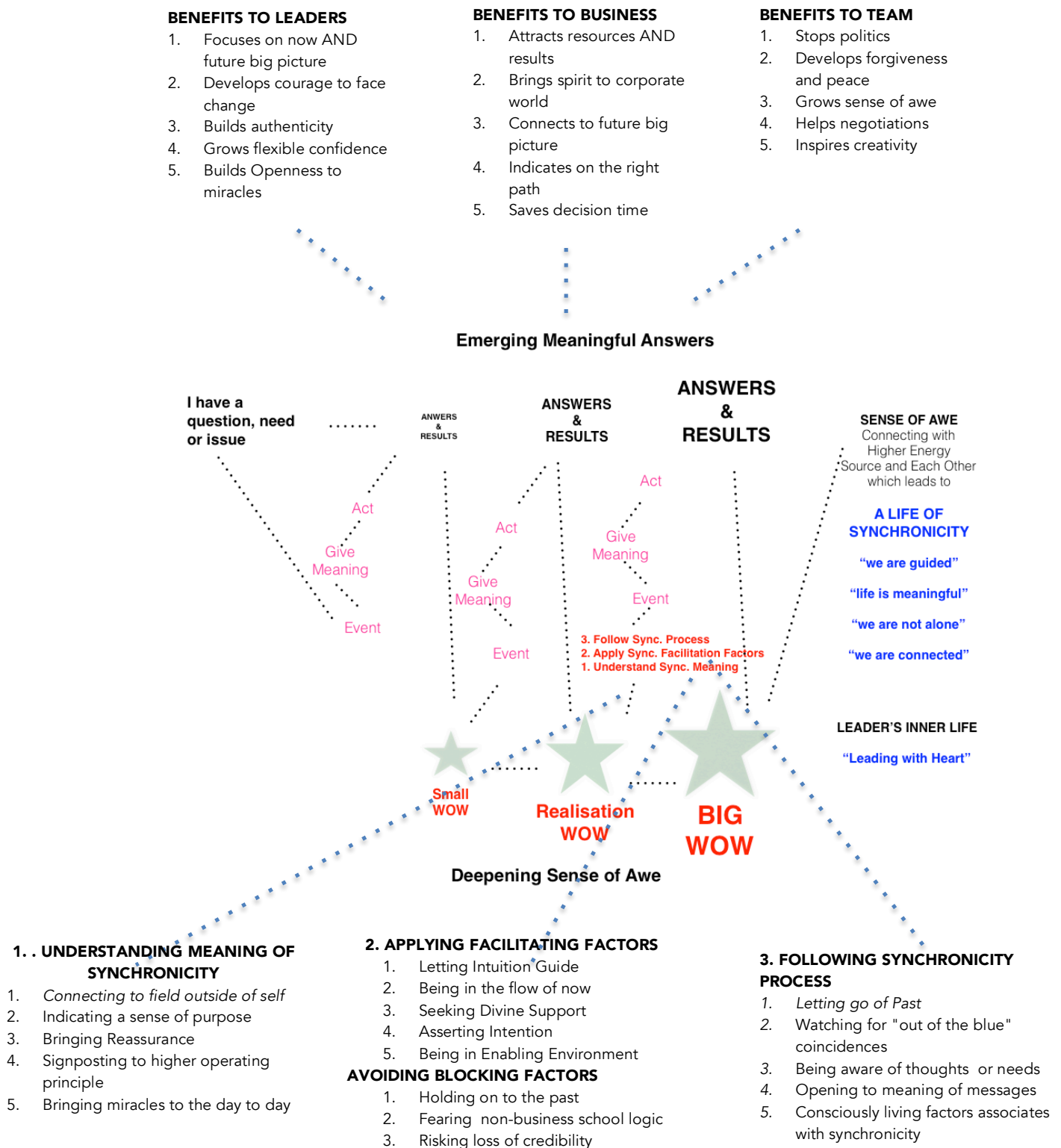


Figure 12
Final Grounded Theory Model of Leadership and Synchronicity

Model of Synchronicity and Leadership

To clarify the flow of the grounded theory Synchronicity and Leadership model I will explain it in two ways. First I will use a story form following the model from left to right and use synchronicity examples to illustrate the flow of the model. Second I will explain the model in a more structured way using quotes from the research participants to illustrate the flow. I will put in **bold font** the factors that appear in the diagram.

7.6 Model Explained Through Story

People have **needs problems and issues** as shown on the upper left side of the model, and as we move through our life events happen out of the blue which seems to have meaning for us, because they guide us to take action to solve our issues based on the meaning we give to those events. An example is the story told by Paul in this research (section 5.2.1). Paul was worried about his job as it did not fit with what he wanted to do. He meditated about this and when he had finished the first thing he did was to glance at the computer, and found a job advertised that seemed to fit what he wanted to do. He immediately called and within twenty minutes was having an interview that resulted in him moving to the new job.

So we are now at the "**A Small Wow**" at the bottom of the page. Paul was impressed that his needs could be answered so specifically and he was now ready to observe other events and see if the same mechanism works a second time. When more answers come we move to **Answers and Results** section at the top of the page.

We then move down now to the **B Realisation Wow** at the bottom of the model. It is called a realisation wow because by now we are beginning to realise that there is a pattern here that we need to take notice of. We begin to "realise" and understand the **meaning of synchronicity**; we take notice of

the **factors which facilitate** the occurrence of synchronicity and take notice of the **process of synchronicity** by which synchronicity seems to happen. Again further results as in the larger **Answers and Results** continue to happen but now with more depth and regularity.

A good example would be Sheila's story reported earlier in the research(Section 5.2.1). She had been seriously ill but had affirmed that she would find someone to work with in the leadership area as this was what she wanted to do. One day despite not feeling in good health she decided, on the spur of the moment, to attend a seminar and at that event met by chance a person in the leadership area, who matched exactly what she was looking for. As Sheila had other synchronistic events happen to her before in her life she now was at the realisation "wow" that maybe this is the way that synchronicity and life integrate. She then began to actively look for other synchronistic connections in her life.

Now we are in the **BIG WOW** area of the model and beginning to believe that there is something very significant in the synchronicity phenomena. This now truly leads to a sense of awe as we realise that we are connected to a higher source of energy and others.

We are led to understand that there is such a thing as a **life of synchronicity** which is characterised by a connection to a higher energy, a feeling of **being guided**, and knowing that **life is meaningful** and a realisation that **we are not alone** and that we **are connected** to each other and a higher energy.

A good example of this would be my own story, which is one of the most amazing stories that happened to me in recent years. I appeared regularly on Singapore TV and woke up at 5 o'clock one morning to get ready for the morning TV appearance. I looked at my phone, and there was an email saying "message from your dad." I remember thinking "what the heck is

going on?" (My father had passed on one year earlier.) On checking the message, it was from a friend of mine from North America who is a professional psychic. She said that my father had been bothering her because he wanted to get a message to me, and she sent me an email with the following words which she said came directly from my dad and that he had asked her to give me:

I am doing very well; I am very happy. I see what you are doing; I am very proud of you, son. I see you think of me often, please know I am doing good and I am very happy, I dance a lot. I am so happy to see you on the television box; you are going to be doing this more and more and helping people more too. I am so proud of you! Please know I see you, and I am with you when you feel or think you are feeling me, you are.

(Personal Communication to Philip Merry from his father who had passed away one year before this message being received)

Of course, it was great to hear this message, but my normal logic was questioning whether it was valid. Let me remind you I was getting ready to appear on Singapore TV, and my friend in America did not know that; yet here was a message from my dad saying he was so happy to see me on the television box. Wow. The enormity of this message hit me. My father had passed on one year before but somehow knew what I was doing that day and had been able to pass a message to my friend to wish me well for my appearance on TV. As I write these words now, it still fills me with awe. My father from beyond the grave still knew what I was doing and was able to get a message to me. We are truly never alone.

One of the research participants said there is a "warm glow around the heart" when synchronicity happens. Examination of the HeartMath Institute research reports that pre-cognition of future events is facilitated by **listening to intuition, which is sensed by the heart** (McCraty R 2012). This

research identified six qualities which are linked to synchronicity: **courage, love, authenticity, spirit, intuition, commitment** (see later comments).

When cultivated by the leader these qualities can lead to a deepening connection with synchronicity; it would be interesting to examine whether they also deepen connection to the heart.

It is important to realise that a phenomenon like synchronicity does not happen in the same way all the time. All I am doing here is noticing both what I have seen, and what my research participants have seen and I'm drawing some tentative conclusions about this. But because I've begun to understand synchronicity and identified some factors that seem to be around when synchronicity takes place, I am now journeying through my life noticing the events that happen and how they seem to connect to the needs that I have. I have called this a **Life of Synchronicity**.

Having illustrated the model by telling my synchronicity stories, I will now go through the structure of synchronicity a second time describing each factor in the model and quoting words from my research participants that illustrate the factor.

7.7 Model Explained Through Step By Step Sequence

Having told a story of how the Flow of Synchronicity and Leadership model works I will now explain the model in a step by step sequential fashion. As before I will put in **bold font** whenever I mention a factor that appears in the diagram. At the end of each section, I will outline participants comments that align with that "step" in the process of the model.

7.7.1. Needs Problems and Issues

In life we are all faced with **problems, needs and issues** to which we need answers; the phenomenon of synchronicity might help us provide

solutions to meet these day-to-day **needs, issues and problems**. We may have big or small issues, personal or career issues, issues of health and stress or issues around small practical day to day meaning-of-life issues. This describes how Synchronicity can be helpful as a deep guidance system which helps individuals find answers to these needs/issues/problems. This research examines synchronicity to find if there are underlying factors that can help us understand this guidance system. All participants made reference to how synchronicity seems to answer conscious (or unconscious) needs.

Participant Supporting Statements

- *Have needs that are prepared to see be fulfilled*
- *Synchronicity is about answering pre-existing thought or need*

7.7.2. Event, Meaning And Action

As we go about our daily life, we find that coincidental events happen and seem to suggest a way of answering the unconscious needs, issues, problems in our lives. Or even sometimes we find that events pop-up in our lives which give answers to unconscious needs which we are hardly aware of. This is a process whereby an **Event** happens; we realise it has **Meaning** for us and we can take **Action** to resolve the needs/issues/problems.

Participant Supporting Statements

- *Events come out of the blue which seems to meet a need.*
- *Take action in the direction of what it is you want*

7.7.3. Answers & Results

We find that there are answers to the needs/issues/problems we are facing and we experience a sense of satisfaction. It may be a small answer

when something turns up, and our curiosity is awakened.

7.7.4. Small Wow

This leads to a feeling of wow – “how did that work?” Wow is another word for a **sense of awe** which is described as:

an overwhelming feeling of reverence, admiration, fear, etc., produced by that which is grand, sublime, extremely powerful.

(Merriam-Webster dictionary.com)

Positive psychologist Dacher Keltner (2016) says that awe began as the:

Feeling of being in the presence of something vast that transcends your understanding of the world. Early in human history, awe was reserved for feelings toward divine beings, but awe now arises during the extraordinary: when viewing the Grand Canyon or experiencing the sacred during meditation or prayer. More frequently, though, people report feeling awe in response to more mundane things: when seeing the leaves of a Ginkgo tree change from green to yellow, in beholding the night sky when camping near a river, in seeing a stranger give their food to a homeless person, in seeing their child laugh just like their brother.

(Keltner D. 2016, p.1)

In my view, it is this same **sense of awe** that arises when synchronistic events happen in our daily lives. It is as if there is a coming together of what was unexpected and we feel strangely blessed, like a miracle. We may think “that never happens to me”, and at first we try to dismiss it but the feeling stays with us. It's as if something in us has been awakened and we stay on the alert for other possible “synchronicities”.

It feels like this was “meant to be”.

Participant Statements

- *Connectedness to life, but to all that is, and that means the universe and everything that is beyond.*
- *Get a feeling of 'wow' through me*
- *Golden light coming from my heart*

7.7.5. Event, Meaning And Action

With this heightened awareness, we begin to notice the time in our lives when things we are thinking about seem to manifest, big things or small things. It is as if the very act of looking for synchronicity produces more sense of connection to synchronistic events. From these events, we find a sense of meaning and start taking actions in our daily lives.

7.7.6. Answers and Results

There are times when synchronicity happens more than others. Jung reported that they seem to happen most when there is a fundamental change in our lives be it a birth, death, move to a new career or home, or when we are on the road – anytime there is a paradigm-shifting moment. Charlene Belitz (1998) reports that there can be single, strings or clusters of synchronicities all delivering messages with answers to issues that you are facing.

Whether in special or mundane circumstances, synchronicity presents itself in many ways. It can be as dramatic as a firecracker or as subtle as the passing of a breeze across your cheek. You can understand in a flash what it means, or its significance may engulf you months or years later. It can change your life forever, or it can glance off you, leaving barely a trace of memory. To understand how synchronicity manifests itself, we'll look at the three patterns in which it appears in our lives: single synchronicities; strings of synchronicities that drive home a point; and meaning-

packed, multilayered synchronicity clusters.

(Belitz C. 1998, p. 21)

The answers and results reinforce again that somehow there might be a force and power to help answer some of life's difficult issues. We may have been wondering which career to move to, or which partner to marry, or where to live, and with the answers that come through synchronicity, we know there is help at hand. We realise that something significant is going on. If we pay attention, we realise that our life is shifting into a new awareness which leads to an even greater sense of awe, and what I have called a "**realisation wow**".

7.7.7. Realisation Wow

The **realisation wow** is when an answer comes through a synchronistic event for the second time, a time when we were paying attention and open for synchronicity to happen a second time. Events which transpire seem to form a more regular and significant pattern, and you realise that there is something profound going on. In an attempt to look for patterns you ask yourself: "What was I feeling? Where was I? What was happening to me? Why do I have this answer now? Is it real?" You begin to realise that there seem to be interesting issues to reflect on about how life could operate. As this realisation dawns you begin to:

1. Understand the meaning of synchronicity
2. Look for and apply the factors which seem to lead to synchronistic events appearing, as well as those factors which seem to block synchronicity.
3. Recognise that there is a process to the unfolding of synchronicity.

When we experience the second round of synchronicity its as if things have fallen into place and we think about the meaning of synchronicity in a more structured way.

7.7.8. Understand Meaning Of Synchronicity

With the occurrence of the second synchronistic event its as if things have fallen into place and we reflect on the **meaning of synchronicity**.

Participant Statements (organised under headings of issues reported)

1. Intuition

- *Intuition is the software of synchronicity*
- *Intuition tells me that it (synchronicity) is not accidental*

2. Purpose Indicator

- *Mechanism that shows a purpose in all the things*

3. Reassurance

- *When synchronicity happens, there is a feeling of connection to something bigger than yourself – as if you were not alone*
- *There's a dotted line that joins and connects all the thoughts.*

4. Signposts from Higher Organising Principle

- *Manifestation of that higher operating principle of organisation*
- *Intuition Connecting to Field outside of self*
- *Trust in higher power Alignment with higher soul*

5. Miracles in the day to day

- *I think it's a reminder that there were miracles, there's power out there, and there's support*
- *Its almost as if you have a sort of telepathy*

7.7.9. Apply Synchronicity Facilitation Factors

We make a decision to watch more carefully and put factors that facilitate synchronicity into practice.

Participant Statements (organised under headings of issues reported)

1. Be Guided by Intuition

- *Be aware of the various patterns of your thoughts and emotions and be prepared to follow your gut*
- *Be prepared to follow in the direction your intuition tells you to go*

2. Be in Flow and Be in the Now

- *If you have no fear, you are more likely to get what it is you want*
- *Living in the moment*

3. Seek Divine Support

- *Belief is crucial – without a strong belief you get nothing*
- *Trust in higher power*

4. Assert Intention

- *I never got synchronicity to happen without being in a determined state of mind*
- *Purpose, having clear intent, first you must have a question, I was clear on what I wanted, dissatisfaction of available answers*

5. Be in Enabling Environment

- *Music helps put you in the right frame of mind*
- *Being in nature*

7.7.10. Avoid Blocking Factors

While focused on positive factors participants did talk about factors why may prevent synchronicity happening. These are mostly made of attitudes within the individual.

Participant Comments (organised under headings of issues reported)

1. Holding on to the past

- *Mentally and energetically holding on to an old position situation*

2. Fear of anything which is not business school logic

- *Contrary to the western philosophy of a linear thinking*
- *Allowing a certain degree of grey*
- *It can't be ego driven*

3. Risk of losing reputation/credibility/trust

- *Easier for us to keep following the old paths especially when we are scared*
- *People would think you're an idiot*

7.7.11. Follow The Synchronicity Process

Synchronicity is a guiding system that gives you things when you are ready to have them. Participants mentioned that there was a process to the guidance system.

Participant Comments (organised under headings of issues reported)

1. Time

- *Look at the incoming disruptions*
- *Significant times – birth, death, crisis, business changes*

2. Let go of Past

- *Let go of desire and wanting is the best way to have that desire come true*
- *Comfort with uncertainty*

3. Pre-existing thought or need

- *Pre-existing thought or need*

4. Open to meaning of synchronicity message

- *Coincidence comes "Out of blue."*
- *Synchronicity happens - open to meaning of message*

5. Conscious Living of Factors causing Synchronicity

- *Jump and accept*

7.7.12. Event, Meaning And Action

Having consciously considered the meaning of synchronicity, thought about the facilitating factors and applied the process of synchronicity then comes the mindset that looks out for synchronistic events as a sort of daily waking consciousness. This is where we are on the way to realising that we can always be in touch with a field of energy consciousness that is always bringing events and people to us, which give answers to both small and big issues in our lives. Its almost as if we are in a daily state of constant waking meditation.

7.7.13. Answers And Results

The answers we receive and the results they bring a take on a bigger meaning and have a bigger impact than when we began the journey.

Participant Comments

- *Synchronicity would give possibilities, inspiration, possible solutions, assistance, support, motivation*
- *Bringing spirituality to the corporate world*

7.7.14. Big Wow

The **Big WOW** can be described as encouraging reflection on how accessing the field of synchronicity gives pause for thought about how events happen in the world. Earlier we had set out on the synchronicity journey and had obtained results regularly as we consciously lived a life of synchronicity. The meaning of synchronicity, factors that facilitate synchronicity and process of synchronicity that we experienced during the previous step now seem clearer, and we begin to feel more certain about them.

We are now ready to move into what I would call a Life of Synchronicity.

7.7.15. Sense Of Awe At The Connection To Higher Energy Source And To Each Other

All of this connection and guidance on real issues in our life leaves us with a feeling of **WOW** or a sense of **AWE**. As earlier mentioned I believe that it is this **sense of awe** that arises when synchronistic events happen in our daily lives. It is as if there is a miracle, a non-logical and non-rational coming together of what was unexpected and we feel strangely blessed. We may think "that never happens to me", and at first we try to dismiss it but the feeling stays with us. One story that links to the connection between wow and awe is the story of Steve Jobs' last words before he died.

On the evidence of the eulogy by Steve's sister, novelist Mona Simpson, who was present during Steve Job's last hours, we know what Steve Jobs' final words were. This eulogy was published in *The New York Times* on 30th of October 2011. In that eulogy, she described Steve's last moments as follows:

But with that will-to-work ethic, that strength, there was also sweet Steve's capacity

for wonderment, the artist's belief in the ideal, the still more beautiful later. Steve's final words, hours earlier, were monosyllables, repeated three times. Before embarking, he'd looked at his sister Patty, then for a long time at his children, then at his life's partner, Laurene, and then over their shoulders past them. Steve's final words were: "Oh wow. Oh wow. Oh wow."

New York Times on 30th of October 2011

This might be the same sort of wow as when we experience a synchronicity that guides us. We are in touch with a feeling of wow or awe that tells we are not alone.

Participant Comments

- *I wanted to cry*
- *All my hair stood.*

7.7.16. We Are Guided

Its as if we notice that at various points in our lives and when faced with certain choices that there is guidance available from the people and things that appear in our lives

Participant Comments

- *Life is saying, 'Don't you worry, you will be all right.'*
- *I think it's a reminder that there were miracles, there's power out there, and there's support*
- *A state of mind where I feel guided about future events*

7.7.17. Life Is Meaningful

No longer subject to the vagaries of life these chance happenings that are

called synchronicity seems to be leading us to a life where there are patterns and meaning.

Participant Comments

- *Faith that the universe has my best interest at heart*
- *Feeling of peace and at one with nature, people, soil and the earth.*

7.7.18. We Are Not Alone

Linked to the feeling of being guided we sense that we are not alone, a feeling that there are larger forces in our lives and that an existential fear of being alone begins to disappear.

Participant Comments

- *Life is saying, 'Don't you worry, you will be all right.'*
- *When synchronicity happens, there is a feeling of connection to something*
- *Bigger than yourself – as if you were not alone*

7.7.19. We Are Connected

And finally, the realisation might come that if these events happen to us and guide us, then it means we feel connected to a larger energy field and somehow to other people.

Participant Comments

- *There is a dotted line that joins and connects all the dots*
- *Life is saying don't worry you will be alright*

7.7.20. Life Of Synchronicity

This is the state of arriving at the realisation that your life can be an expression of living in a state of synchronicity as implied in the comments made by participants. A life of synchronicity is one where we have learned to connect to an expanded energy field. We realise that we feel connected to a field larger than ourselves. It is a field that existed in Indian culture and was called the Akashic field:

In the Sanscrit and Indian cultures, Akasha is an all-encompassing medium that underlies all things and becomes all things. It is real but so subtle that it cannot be perceived until it becomes the many thanks that populate the manifest world.

(Laszlo E. 2004 p.76)

It is something we can take seriously, and that part of our energy (or spirit) can connect with this energy field and attract thoughts, events, people, ideas that reside in this “field”.

7.7.21. Heart Qualities – Courage, Love, Authenticity, Spirit, Intuition and Commitment

I was interested in the link of synchronicity with the heart. One participant suggested that synchronicity felt like a “glowing light from my heart” and it useful to reflect on the role of the heart with regard to synchronicity.

Research from the HeartMath Institute Indicates that the heart has an energy field of its own and that information about a person’s emotional state is encoded in the heart’s magnetic field, which is then communicated throughout the body and into the external environment (McCraty R. 2012, p. 420). What is interesting for this research is that this suggests that it is the magnetic field of the heart that first senses its entanglement with other

people and ideas and that it can do this at a distance, i.e. non-locally.

Heartmath Research suggests that this communication “occurs simultaneously” and non-locally, factors which are similar to how synchronistic events are communicated. The hypothesis is that:

human emotions and consciousness interact with and encode information in planetary energetic fields, including the geomagnetic field, thereby communicating information non-locally between people at a subconscious level, which, in effect, links all living systems and gives rise to a form of collective consciousness.
(McCraty R. 2012, p. 423)

Jung also used the term “collective unconscious” as the field from which synchronicity arises. The HeartMath Global Coherence Initiative investigated the proposition that:

The body receives and processes information about a future event before the event happens and provide surprising data showing that both the heart and brain receive and respond to pre-stimulus information about a future event. This suggests that the heart is directly coupled to a subtle energetic field of information that is entangled in and interacts with the multiplicity of energetic fields in which the body is embedded—including that of the quantum vacuum. (McCraty R. 2010 p.15)

In the HeartMath research all these connections are mediated through the heart, and while more research needs to be done, it is interesting that in this current research one participant mentions the phrase "glowing light from the heart" to describe synchronicity. To this end I have indicated qualities reported by participants that are linked to synchronicity that also could have the potential to be linked to the heart: Courage, Love, Authenticity, Synchronicity, Spirit, Intuition and Commitment.

Participant Comments (organised under headings of issues reported)

Courage

- *The willingness to take risks in pursuit of what it usually wants will bring to you the things you want*

Love

- *It can't be driven by ego*
- *Interest in the well-being of others*

Authenticity

- *Gravitate towards what you feel is your calling*

Spirit

- *When synchronicity happens, there is a feeling of connection to something bigger than yourself as if you're not alone*
- *Someone somewhere in another room which is writing this program in The name is God*

Intuition

- *Respond to the inner voice inside of you*
- *Be aware of the various patterns of your thoughts and emotions and be prepared to follow your gut*

Commitment

- *Patience or perseverance is the way to go*
- *Focus on what you want relentlessly, and it will come to you*

Having illustrated the model through comments of participants I will now turn to a second look at the literature.

CHAPTER 8. LITERATURE CONNECTIONS

8.1 Summary of the Literature Findings

8.2. Empirical Synchronicity Research

8.1 Summary of the Literature Findings

The intent of the literature research reported in Chapter 3 was to clarify the field of synchronicity. This second look at the literature is to examine the literature to uncover possible links to synchronicity and links to the research undertaken here.

A variety of synchronicity and leadership literature were examined for mention of synchronicity, including spiritual leadership; transcendence and consciousness; spiritual intelligence; new science and quantum physics; adult developmental principles, theory U, Jung and Jaworski and a variety of popular literature.

Many and varied mentions of notions similar to synchronicity or which implied synchronicity were found. Most of the spiritual literature and particularly the work of two of its key thinkers Fairholm (2002) and Fry (2004) focused more on the moral imperatives of spirituality, sitting very lightly in areas which imply intervention of a higher energy in the day to day affairs of humankind such as synchronicity.

Harald's "fortunate coincidences" (1995) have some similarity to synchronicity but no detail is given, and they are referred to as "luck".

New science writers especially Wheatley (2006) links new science thinking to organisational effectiveness, but again synchronicity is not overtly mentioned.

Quantum Mechanics indicate a potential mechanism from the natural sciences that provide one explanation of how synchronicity works with its notions of quantum entanglement.

Torbert's alchemist state (2005) can draw on insight from "non-rational sources", but it leaves a question mark as to whether this is connected to synchronicity.

The bottom of the "U" in "Theory U" clearly has links to synchronicity, though how to develop synchronicity is not explained. Scharmer (2002) calls for leaders who can "intuit the future", and Jaworski (2012) encourages the development of Stage IV leaders who "believe that there is an underlying intelligence within the universe capable of guiding us" which in his earlier work he had called synchronicity (Jaworski J. 2008).

Jung wrote a great deal about synchronicity as already indicated in previous sections.

There is a reference to synchronicity in popular literature, and although none of these (apart from Chopra 2011) is focused on leadership per se, there is no reason to believe that the factors associated with synchronicity in the personal space are not similar to the factors that cause synchronicity in the leadership space.

Apart from Jung (1952), Jaworski J. (1996) and Baets (2006) all the literature examined have concepts which have a partial link to synchronicity, some weaker and some stronger. This view is backed up in Table 16, which is an analysis of the literature covered and reports whether synchronicity is "not mentioned", "implied" or "overtly mentioned."

AUTHOR	CONCEPT	SYNCHRONICITY is:		
		Implied	Mentioned by Another Name	Overtly Mentioned
Jung	Synchronicity	✓	✓	✓
Bandura	Chance encounters	✓		
Miller	Happenstance	✓	✓	
Fairholm	Leadership Elements	✓		
Fry	Qualities of Spiritual Leaders	✓		
Tolbert	Alchemist	✓	✓	
Bohm	Implicate Order	✓	✓	
Sheldrake	Morphic Fields	✓	✓	
Zohar	Spiritual Intelligence	✓	✓	
Wheatley	New Sciences	✓	✓	
Scharmer	Theory U	✓		
Jaworski	Synchronicity	✓	✓	✓
McCraty	Heart	✓	✓	
Beats	Complexity	✓		✓

Table 17
Frequency/Type of Occurrence of Synchronicity in
Leadership and Other Literature

So while synchronicity is implied by some and mentioned by another name by others, there are only three writers who delve explicitly into synchronicity, and they are Jung, Jaworski and Baets.

We analysed Carl Jung's contribution earlier in the text. He drew the world's attention to synchronicity and gave an indication of what synchronicity is and how it can develop, and his notions link to some of the concepts in this research. Jung's notion of the Collective unconscious describes the subconscious connection between people; individuation can help us understand how synchronicity is linked to notions of the authentic self, and numinosity is connected to the feeling of wow or awe felt when synchronicity is experienced.

As also mentioned earlier Jaworski (Jaworski J. 2010) put synchronicity on the map in the leadership and organisational arena. He believed that once we focus on synchronicity doors open, people connect, and the possibility of miracles is within reach (Jaworski 2012). Jaworski is one of only two people who explicitly brings leadership and synchronicity together.

Jaworski talks about broad concepts, such as 'being open', 'acting on a hunch', 'taking swift action' (Jaworski J. 1996) and provides detail about behaviours that will accelerate synchronicity. He establishes the basic blocks on which to build further to develop a comprehensive model of factors connected to synchronicity. He refers to a variety of ideas that make up synchronicity in his stories which allow the reader to identify synchronicity factors that underlie the stories. From an analysis of Jaworski's book Synchronicity (Jaworski 1996), I have deduced some of the factors mentioned in Jaworski's journey that are needed to take advantage of synchronicity, (see Table 16). Many of these qualities are similar to qualities reported in my research findings.

Factors that Facilitate Synchronicity (Jaworski J.1996)	
Quality and page reference	Quality and page reference
<ul style="list-style-type: none"> • keeping in the flow of life (p. 2) • having a vision for your life (p.3) • take account of events around you and be connected to them (p. 3) • be open to shifts (p. 10) • regard the future as not fixed but open to possibilities (p. 10) • believe that nothing happens by accident (p. 12) • surrender yourself and let go of situations and people (p. 12/13) • keep a reflective journal (p. 33) • keep solitude (p.33) • embrace risk and be vulnerable (p. 35) • be spontaneous (p. 37) • behave opposite to normal (p. 38) • on insight take action (p. 40) • never give up (p. 42) • be straight and say what you want (p. 42) • treat relationships as the most important organising principle of your life (p. 45) 	<ul style="list-style-type: none"> • care for well being of others (p. 48) • build a sense of family (p. 49) • be in nature and especially in the wilderness (p. 51) • act from the heart (p. 53) • lose boundaries and act from unitary consciousness (p. 56) • embrace servant leadership (p. 58) • be 110% committed (p. 61) • visit places of spirit where you feel oneness (p. 67) • be comfortable to live your destiny (p. 73) • be OK to leave security (p. 74) • make a decision because synchronicity happens when you do (p. 87) • believe in the magazine angel (p. 91) • build connections (p. 93) • have a supportive companion (p. 93) • break down mental barriers (p. 100) • surround yourself with beauty (p. 103) • face your fear (p. 103) • be kind (p. 105)

Table 18
Factors that Facilitate Synchronicity
(Jaworski 1996)

This list of items is not based on rigorous research, they are gathered from the author's understanding based on a reading of Jaworski's book

Synchronicity (Jaworski J. 1996). In his second book Source (Jaworski J. 2012) he examines the place where creativity and deep knowing come from (which he calls Source) and outlines six factors that could help access the “source”:

1. Power of Perspective
 2. Magic of Metaphor
 3. Role of Resonance
 4. Use of Uncertainty (Surrender)
 5. Case for Conceptual Complementarity
 6. Inner Self-Management (yoga, meditation and qigong)
- (Jaworski 2012 p. 212)

Jaworski shared with Scharmer that you needed to practice these exercises on a daily basis, stay connected to deeper intention, and seize opportunities as they arise” (Scharmer 2009 p. 206-207). These factors that facilitate access to the source are useful and can contribute to a comprehensive synchronicity model.

Baets (2008) equally has a focus on synchronicity and makes a major contribution by indicating that we need to make space for synchronicity. However, he says that he does not go into the behavioural mechanics of how synchronicity works:

Synchronicity is considered the basis of a lot of phenomena which are difficult to explain and which are often called non-scientific. In the context of this paper, we do not go into these aspects.

(Baets W. 2006, p. 7)

Baets does, however, mention synchronicity often as a major factor to take account of leading today’s organisations. (Baets W. 2009)

All three authors (Jung, Jaworski and Beats) are necessary reading

when it comes to the field of synchronicity and leadership, and open up helpful work on which to build further.

Having examined various academic research into synchronicity or into topics that imply synchronicity; I will now look at empirical research done based on examination of synchronicity as it is experienced by various groups and individuals.

8.2. Empirical Synchronicity Research

While much academic research examines the makeup and causes of synchronicity, there has been very little research using real examples of synchronicity and very little research that attempts to build a model of synchronicity from those real examples. I searched countless web sites particularly Proquest, a global catalogue of dissertations which is the largest collection of graduate dissertations and theses and includes 3.8 million works. It grows by 100K each year and has deposits from universities in 88 countries (www.proquest.com). Through my search, I found that most synchronicity PhD research done includes examples from people's experience in the counselling and therapeutic area (Cho L.2008; Cavalli C, 2014; Hill J. 2011), with only two PhD dissertations that look at synchronicity and leadership (Satori J. 1996; Brown-Winston 2003). I will now briefly examine this research and explore how my current research fits with theirs.

Lydia Cho

A Synchronicity Awareness Intervention by Lydia Cho (2008) evaluated the potential helpfulness of a six-week synchronicity discussion group among graduate students, aimed at helping the understanding of synchronistic events through analysing their link to spirituality and mental health. This was determined by comparing pre and post quantitative measures of

synchronicity, personal spirituality, and mental health, and by conducting post-intervention qualitative semi-structured interviews. Quantitative and qualitative findings indicated an increased awareness of synchronicity. The quantitative findings suggested a decrease in negative religious coping but did not demonstrate improved mental health. The Qualitative data, on the other hand, did show positive effects of synchronicity on personal spirituality and mental health. This data also suggested that synchronicity awareness can be viewed as a type of spiritual awakening that also improves mental health. This is similar to findings in the current research where participants report that synchronicity can be seen as a connection to the divine or spiritual. This is described variously as "somebody somewhere in another room there is someone who is writing this program, and their name is God" "alignment with higher soul" or "calling on guides for help". Apart from Pielstick (2002), the Cho research (2008) is the only research that I found that indicated an attempt to "teach" synchronicity and then measure the effects.

Jennifer Hill

Jennifer Hill (2011) looked at grief and synchronicity at the time of losing a loved one. An existential phenomenological approach was used to arrive at a description of the essence of participant's experience of meaningful coincidences related to loss of a loved one. This existential phenomenological approach asserts that consciousness can never be taken out of the situation and to understand a phenomenon we need to study how the phenomena appear to consciousness through the vehicle of human experience. A psychological stance is adopted towards the data, and there is a translation of the raw expression of participant's experience into psychologically relevant language. Hill reported different stages of the experience: first an active state of grief followed by the occurrence of a

meaningful coincidence resulting in surprise or awe and wonder. Participants then experienced a meaningful change in their belief system or their life direction. The main conclusion was for grief counsellors to develop an appreciation of the different stages of the structure of the phenomenon and a new understanding of how synchronicity can contribute to the healing process of the individual. In the same way, the current research attempts to look at processes involved in synchronicity that was reported by participants, *i.e. letting go of past, watching for "out of the blue" coincidences, being aware of thoughts or needs, opening to the meaning of messages and consciously living factors associated with synchronicity*. Just as the Hill research (2011) indicates the need for an appreciation of the different stages of synchronicity the current research also talks about a potential process.

Cynthia Cavalli

Cynthia Cavalli (2014) explores the subject of synchronicity from the perspective of complexity and emergence. A descriptive phenomenological research method similar to Hill (2011) was employed to answer the question, about the experience of meaning for individuals from a life-changing synchronicity. After interviewing eight women and one man, Cavalli found that:

The essential structure of the experience of meaning consists of crisis, disruption of emotional balance, uncertainty, extraordinary juxtaposition of seemingly unrelated events (or synchronicity), numinosity, glimpse of life's larger pattern, meaning (both sudden and gradual), and transformation.

(Cavalli C. 2014, p.107)

Her research reported that participants could glimpse life's larger pattern, which often coincided with healing and transformation, that meaning

was found to be emergent, and that the experiences showed a profoundly transformative effect on each person's individuation process. Both Hill's and Cavalli's work draw on a Jungian definition of, and approach to, synchronicity.

Closer to the approach of this current research are two PhD dissertations that look at synchronicity and entrepreneurship (Synchronistic Experiences of Entrepreneurs in the Creation of Socially Responsible Business Venture by Jessika Satori. 1996) and generative leaders (The Role of Synchronicity in Transforming Generative Leaders by Portia Brown-Winston (Brown-Winston P. 2003). Understanding their research enabled me to be clear about the similarities between my research and theirs, and also how my research builds on their work and potentially breaks new ground.

Jessika Satori

Satori (1996) used the Delphi method to investigate the role of synchronicity in the creation of businesses and asked entrepreneurs whether synchronicity could create a difference in their business and those they influence. As with the research of Hill and Cavalli, Satori used a Jungian definition of synchronicity. The Delphi approach seeks the anonymous opinions of a group with a formal questionnaire, followed by a statistical average of the group response to questions to limit the biasing effects of dominant individuals or group pressure towards conformity. The significant relation to my current research is that the people chosen to be a part of the study were entrepreneurs, and therefore leadership was at least part of their role. 30 participants were chosen and asked the following questions:

1. How would you describe your synchronistic experiences?
2. How do these experiences come into play when creating your business?

3. Do they occur more often in need to know crisis? Under what circumstances or situations have synchronistic experiences occurred?
4. In your experience and reflecting on the previous questions do you feel that synchronicity worked one or both of the following ways: which might include visualisation through their education and positive thinking. The second-way unconscious manifestation whereby a simplistic event occurs but no conscious thought proceeded the event
5. How do you look at synchronistic experiences? As Grace? A normal experience? Something that happens when you least expect it?
6. Do synchronistic experiences verify that you're on the right path or have made a good decision?

(Satori J. 1996 p. 69, 70)

Satori's conclusions were that the entrepreneurs were aware of synchronicity when working on their businesses and knew when events verified if they were on track in their life. She also noticed that because synchronicity is a phenomenon not well articulated it is often ignored and undervalued. Satori concludes on the possibilities of being open to synchronicity:

What if we could trust these experiences (synchronicity) to guide us, not depending solely on the conscious effort of what we can settle for? What would happen if we knew we couldn't fail? If we had the courage to follow our true life's purpose, how will we make a decision differently? If we had the desire and knowledge to build our dreams, could we depend on synchronistic events to move us toward our funding? Are entrepreneurs the new alchemists who honour the relationship of inner desire to outer manifestation?

(Satori J. 1996 p. 57)

Portia Brown-Winston

Portia Brown-Winston (2003), conducted research into the role of synchronicity in transforming generative leaders. I only discovered this PhD

dissertation towards the end of my work, and it has clear links to my research.

Brown's central theme is:

what do these higher education administrators know about synchronous experiences that have led them to sense and seize opportunities that have flowed to successes with little effort, and how have these experiences impacted their leadership practices or style.

(Brown-Winston P, 2003, p. 224)

Moving from the premise that leadership needs to be more holistic she states that there is a gap in the literature on spirit and leadership. She asks 'What do leaders do when they do not know what else to do', and her research examined five university leaders who have learned to become open to meaningful coincidences and flow to success" (Brown-Winston P, 2003, p. 15). She believes that the dualism of heart and logic prevalent in academia is in contrast to the new worldview that emphasises human and organisational connection to the universe, implying that the empirical, analytical culture of universities does not lend itself to University staff tapping into synchronicity. She calls for forums and spaces that would help challenge the reductionist culture to be more open to holistic ways of operating. Her research questions are:

1. What do selected higher education leaders consider to be their exceptional experiences of synchronicity?
2. How have their exceptional experience of synchronicity been translated to exceptional human experiences?
3. What impact has their exceptional experiences had on their leadership styles?
4. What implications do exceptional experiences or exceptional human experiences have for leadership development in general?

(Brown-Winston P, 2003, p. 55)

Similar to the assertions of my research she also found that although there is ample literature on synchronicity, resources connecting leadership to synchronicity are minimal. Narrative enquiry was used as the research method which has five levels in its research process: **attending** (the participant attends to their memory of the phenomenal), **telling** (the participant tells the story), **transcribing** (a record is made of the story), and **analysing** (testing clarifying and deepening the understanding of the text and **making a skeleton plot** to allow the narrative to develop. It is important to note that unlike the Gioia approach, the narrative method has no place in the final narrative for the researcher to contribute their own experience. Where this research is most similar to my research is that Brown-Winston does outline a model of transformation (Brown-Winston 2003, p. 211) which is quite similar in sequence to my model but is laid out in point form rather than as a dynamic model.

1. At some point within each participant, a problem existed, or the individual experienced some inner turmoil or unrest as if awaiting some event.
2. The conflict created a definite degree of restlessness, and a desire for the dilemma to be removed, or the unrest to be clarified and their soul awakened.
3. Each participant searched for a solution to move beyond his or her personal impasse.
4. Each leader made trial and error attempt to resolve his or her problem but to no avail.
5. The futility of the individual's own efforts to resolve the conflict led each one to become open to answers from another source.
6. Subsequently a synchronicity occurred that provided an answer for the individual, and served as a signpost directing the individual, a warning to avoid doing a specific act, a message of comfort during a difficult period, or a "message" that confronted the individual to say or do a particular thing that was unmistakably pertinent to his or her current situation.
7. Each leader experienced an inexplicable success in his or her endeavour, found

peace in a difficult moment, realised they were moving along a "right path" towards a goal with a higher purpose than imagined.

8. The participants continued "flowing" in or being carried along by the unfolding experience. Each begins to adopt these perspectives of a new paradigm:
 - i. A new view of themselves as part of an interconnected web of the seen and unseen in the universe.
 - ii. A more holistic worldview that acknowledges an unseen force operating through, and on behalf of all individuals that work towards a higher purpose.
9. In time something occurred to challenge the new view that could have dissuaded each from operating in the flow of the new paradigm.
10. Another synchronicity occurred and reinforced or restored the leader's resolve to adopt this way of knowing.

(Brown-Winston P. 2003 p. 211)

The research of Brown-Winston (2003) has many similarities to my research in that it interviews leaders (albeit in an educational setting) and analyses their stories of synchronicity. Her research has some interesting links to the model developed in this research. First, the Brown-Winston reports a flow of synchronicity which unfolds from event to event. The person experiences a problem, with a desire for the "dilemma to be removed", or the "unrest to be clarified and their soul awakened." With no answer arriving by their own efforts that person becomes "open to answers from another source". This is very similar to my model of synchronicity that talks of a "need" to be answered and then as that need is answered there is increased openness to synchronicity. The synchronicity serves as a "signpost directing the individual, a warning to avoid doing a specific act, a message of comfort during a difficult period, or a "message" that confronted the individual to say or do a particular thing that was unmistakably pertinent to his or her current situation." (Brown-Winston 2003 p.211. The answer provided led to a successful outcome and confirmation that the person was on the "right path"

towards a goal with a connection to higher purpose, again linking to the notion in my research of a “higher organising principle.” Winston-Brown says that an event happened that could have dissuaded them from their new paradigm, but that another synchronicity “restored the leader’s resolve to adopt this way of knowing.” This is close to the life of synchronicity talked about in my research. The findings of Brown-Winston’s research conducted in 2003 mirror in some aspects this research and further confirm that this topic is worthy of further exploration.

So, in conclusion, some domains and concepts mention synchronicity or allude to synchronicity. Jung, Jaworski, and Baets mention synchronicity and have links to some aspects of this research. However, no-one establishes a broad framework or model which shows an end-to-end description of how synchronicity emerges and develops. In my research, I have made an attempt to describe an unfolding model of synchronicity in the hope that it will open up further comment and research on Leadership and Synchronicity.

CHAPTER 9. CONCLUSIONS, FINDINGS AND POSSIBILITIES

9.1 Summary of Findings in Relation to Research Issues

9.2 Calls For Research Made By Lorenz And Arthur

9.3 Additional Findings

- 9.3.1. A Holistic Synchronistic Model
- 9.3.2. Synchronicity Mechanism
- 9.3.3. Awe, Not-Alone, Connectedness, Meaningfulness
- 9.3.4. A Life of Synchronicity
- 9.3.5. Benefits of Synchronicity to the Leader

9.4 Unique Nature of this Research

9.5 Moving from Research ON Synchronicity to Creating Space FOR Synchronicity

- 9.5.1. Why People Hang On to the Newtonian Paradigm
- 9.5.2. Synchronicity and Leadership Pioneers

9.6 Possibilities and Future Research

- 9.6.1. Holistic Leadership
- 9.6.2. Relationships
- 9.6.3. The Practice of Synchronicity
- 9.6.4. Connection with the World
- 9.6.5. Connecting with Spirit
- 9.6.6. Leading with Heart
- 9.6.7. A Life of Synchronicity

9.7 Synchronistic Inquiry

9.8 A New Leadership Paradigm

The results of the fieldwork give a variety of findings, and in this chapter, I reflect on those conclusions, by looking at the original research issues followed by responding to questions posed by Lorenz and Arthur. After sharing additional findings, I then report on synchronicity and leadership pioneers before sharing possibilities for further studies.

9.1 Summary of Findings in Relation to Research Issues

The original research issues covered exploration of the relationship between synchronicity and leadership. In this section, I provide a summary of the research findings relating to these issues, bearing in mind that there are more detailed reflections on those same issues in previous chapters, especially chapter 7.

Issue 1. "Out of the blue" leader's stories of synchronicity

All participants provided a variety of stories from different aspects of their life, some personal and some related to work; all participants could see a link between their stories and the phenomenon of synchronicity. The notion of "out of the blue" was seen in each story in that there was no pre-warning or cause aspect to their stories, an indication that synchronicity happens in a non-causal way.

Issue 2. Results from "out of the blue" synchronistic stories

Results experienced by participants were different which was to be expected. Some results were specific and dramatic, such as finding a new job within one hour, to other results which were more general such as learning not to be afraid of death through being guided to witness a grandfather's death at an early age. A finding common to all was that they began to look at their life through the lens of synchronicity. It has to be remembered that this is a relatively small sample of 18 in one project and 7 in another project, but all the 25 people experienced some result from their synchronicity stories.

Issue 3. Gain insight into a definition of synchronicity

A key issue in the research was to examine whether the term synchronicity was known and used. The first project of 18 leaders knew the term, but on questioning the second project, four leaders knew and used the term whereas the other 3 participants used the term "God's guidance", "epiphany" and "thought manifestation". This is too small a study to extrapolate further, but it must be said that clarifying terms is important as the words coincidence, serendipity and synchronicity are used, often interchangeably, with no real clarity as to what they mean. After looking at the words used by participants to describe their experiences the following

definition of synchronicity was crafted:

Synchronicity is a meaningful coincidence (or coincidences) providing guidance and direction to individuals or groups, which gives a sense of purpose, reassurance, and a feeling of awe.

The significant addition to earlier definitions is that for participants in this research synchronicity provides a sense of awe.

Issue 4. Factors associated with the occurrence of synchronicity

The research identified factors that participants said were associated with the occurrence of synchronicity. They are: connecting with flow, living in the now, potential support from a "higher organising principle", having strong intention, and listening to intuition. Participants also indicated factors that they thought block synchronicity: holding on to the past, fear of losing credibility, and believing that synchronicity was not compatible with business school logic. While this is not a comprehensive list, they are factors that at least 4 of the 7 participants in project two identified as potentially being associated with the occurrence of synchronicity. Sometimes synchronicity happened without any of these factors being present, so one cannot say that these factors "cause" synchronicity, but searching for what I have called "associated" factors is a useful exercise to help further understand synchronicity.

Issue 5. Potential processes associated with synchronicity

It is interesting to speculate whether there are sequences or processes in synchronicity, and while this has to be speculative, there are three basic processes reported by all participants: (1) a person has a need, (2) something

happens and which (3) has meaning in relation to the need. One may not always be aware of the need, and it is often only through reflection that meaning becomes apparent. The danger here is the tendency to exaggerate and find meaning in every small thing, so this needs to be controlled. Other factors reported that could be associated with synchronicity included: a sense of timing, i.e. a significant event was happening at the time such as birth, death, marriage, etc., letting go of the past, willingness to be open to the message of synchronicity, willingness to put ego aside and the need to take action.

Issue 6. Benefits to the leader as a result of synchronistic events

There were various benefits reported by the participants which were categorised as a benefit to the leader, to the team or the organisation. They included: helping with decision making, knowing you were on the right path in a project, enhanced creativity and innovation, stopping office politics, helping strategy formulation by understanding the big picture and understanding and getting the best from the team. It is interesting to speculate whether these benefits came directly as a result of a synchronistic event, but it is of note that the 7 leaders reported 38 results from synchronicity, a majority of which were enhanced qualities or mindsets such as "desire and readiness to change", and other benefits being more tangible such as attracting resources.

Issue 7. Examine literature of synchronicity and leadership

Many domains of literature were examined for mention of synchronicity and leadership. The findings showed that while synchronicity was written about in the psychological domain and popular literature, very little has been written linking synchronicity to leadership. The exceptions were the works of

Jaworski (1996), Baets (2012) Brown-Winston (2003) and Satori (1999). Jaworski writes from an autobiographical perspective sharing synchronicity stories similar to those shared by participants in this research; Baets links synchronicity and leadership to complexity and quantum physics; Brown-Winston looks at synchronicity and leadership in a university setting, and Satori examines synchronicity and entrepreneurship. Brown-Winston's PhD research came to very similar conclusions to those in this research: that synchronicity contributes to leaders in their decision making and career choices. Satori outlines a variety of synchronistic events that were of help to entrepreneurs.

Issue 8. Theorise about whether synchronicity in relation to leadership is a concept worthy of further exploration

With a total of only four authors writing about synchronicity and leadership, this is a topic about which comparatively very little is written. This is the first Grounded Theory research in this field but the fact that this modest research reports that all participants could link synchronicity to beneficial results in their role as a leader indicate that this is a phenomenon worthy of further research and exploration. The results reported in this research indicate a mostly positive benefit to the leadership field; we need further research to look critically at the field so that a balanced view can emerge of how and to what extent synchronicity can influence leaders.

9.2 Responses To The Calls For Research Made By Lorenz And Arthur

At the beginning of this dissertation, I outlined work by Lorenz and Arthur who called for research into synchronicity. In the following section, I repeat the questions and give replies reflecting on what I have covered in this research.

Lorenz Questions

1. What characterises experiences of synchronicity?

A variety of factors were found to characterise experiences of synchronicity. First, that there was a need or unresolved problem which was answered by an a-causal event. Interested in the first synchronistic event the individual continues to explore the phenomenon, and a variety of other answers are given to issues by out of the blue events. This leads to a deepening of the belief that life is not inconsequential and that "little miracles" can happen in life which causes us to realise that we are not alone. Often the individual becomes more open to belief in a "higher organising principle".

2. What were the experiences and thoughts of Jung and the first generations of Jungians in connection with synchronicity?

As the focus of the research was on a leader's experience of synchronicity, there was no interaction with Jungian practitioners, and so the question was not answered in this research

3. What light could the new sciences of chaos or complexity theory throw on the topic?

The work of Baets (2008) indicates how complexity theory throws light on the topic of synchronicity. By challenging the causality of the Newtonian paradigm, Baets gives a possible explanation of how complexity and quantum mechanics link to the economy, and concludes that in a complex world we should talk about synchronicity rather than causality:

To summarise the essential of all these theories we can say that quantum reality, which is expressed in non-locality, synchronicity and entanglement, is promising for offering new understanding for a more efficient harmony of the concept of causality in management and the economy, and hence in any complex system. Instead of

talking about causality, we would do better to talk about synchronicity.

(Baets W. 2009 p. 11)

Baets goes on to ask “Can “Complex Adaptive Systems” help to visualise emergence, synchronicity, and morphogenetic fields?” (Baets W. 2009 p. 14), and concludes:

Complexity as an emergent organisational paradigm in the knowledge-based economy primarily questions the concept of causality further developments have taken place in the area of biology (such as the concept of Sheldrake’s morphogenetic fields) and mind/body medicine that all seem to point to a federating idea of a quantum interpretation of social phenomena (non-locality, synchronicity and entanglement).

(Baets W. 2008 p. 1)

Although Baets did indicate that further work needs to be done on clarifying exactly the factors associated with synchronicity, he indicates that there is some possibility that complexity can indeed throw light on synchronicity.

4. What recent interdisciplinary work might help to understand synchronicity in new ways?

My approach to this research has been to look at the contributions from different disciplines to an understanding synchronicity. At the moment each of the disciplines looks at synchronicity from their perspective, when the way forward to further understand synchronicity is to look at the subject holistically. This is a topic that touches head and heart that touches personal meaning and business results. A more complete understanding of synchronicity needs contributions from the domains of psychology, physics, sociology, leadership, adult learning, biology and spiritual intelligence.

5. What questions might Jung's work on synchronicity suggest for our contemporary sensibilities?

I think the main issue about our contemporary sensibilities is that we are still somehow wary or in some cases biased or reticent to talk about non-rational non-linear topics in the leadership field. Jung's questions to modern society come in the form of introducing issues such as 1. the **collective unconscious** implying that humankind is connected to each other; 2. **archetypes** which suggest that synchronicity happens most when we are at critical times of change and archetypes arise that bring a-causal events into our lives; 3. **Individuation** suggests that humans are on a journey to become their unique, authentic selves. Although Jung first wrote extensively about synchronicity in the 1950s he questions a society where cause and effect thinking and belief in a Newtonian clockwork world still hold sway in the minds of many. Jung anticipated the enormous changes that the quantum paradigm would bring to contemporary society, his main contribution being to challenge our belief in linear materialism.

Although there has been progress, synchronicity (or topics like it) challenge so much of our contemporary mindsets that it will take a while before these sensibilities are overcome. A major factor that keeps interest in synchronicity alive are the stories of results that come from examples of synchronicity. By encouraging and sharing the results from such stories, interest in the topic will be kept alive.

Arthur W.(2000) Questions:

1. Is there a new kind of social science and management science emerging? If so, how can its emergence be accelerated and enhanced?

I observe that there is a new kind of management science emerging which is to do with complexity and a willingness to recognise that, in response to the "VUCA" complex world, we need leaders and organisations who can lead with personal skills that enable them to "intuit the future" (Scharmer 2009). Openness to synchronicity is one such skill. I also think that there is a growing understanding and acceptance of ideas from the "quantum world" that is helping us (slowly) let go of the Newtonian worldview. The need for new ideas is expressed by one research participant in this research when he said: "This is not what they taught us at business school". Acceptance of the new paradigm would be helped if more academics were willing to investigate the limitations of the Newtonian belief system and talk more about the quantum paradigm.

2. What is the role of attention, awareness, and consciousness in high performing systems and teams, and what determines the different qualities of attention and awareness?

Attention, awareness and consciousness are crucial for the success of high performing systems and teams because these qualities help the leader access the energetic field (called quantum field in quantum mechanics) and so "intuit the future", and build organisational success. It is the leader's ability to be aware of and work with this energy field that Baets (2009) reports as being crucial, as well as the ability to understand and be open to synchronicity. He asks,

does a company have a consciousness; is there a link between this "consciousness"

and the success of a company; are vision, emotions and consciousness linked?
(Baets w 2009 p.6).

Baets argues that to understand consciousness and dissolve borders it is important to keep a space for synchronicity and be open to it. Stories from participants in this research indicate that being open to synchronicity can help encourage awareness and consciousness. While this needs more focus, there are some emerging ideas from this research that can help. These include understanding quantum mechanics, reflecting on the factors involved in complexity, identifying qualities that contribute to the role of the leader and the linking of synchronicity to intuition and heart coherence. Paying attention to these ideas that could help determine and raise the qualities of attention, awareness and consciousness.

3. What does a new social technology look like that would enable people to develop the capacity for sensing and enacting emerging futures, both individually and collectively?

In the holistic model reported in this research, there are issues that could be explored further to help build new social technologies. These are (1) factors that could help facilitate openness to synchronicity and (2) how stages of synchronicity develop. New social technologies could be crafted around these two issues.

Both Lorenz and Arthur make comments which illuminate this dissertation:

Synchronicity is needed for surviving the chaos of the globalised world of the 21st century. Jung's work on synchronicity opens new ways for us to continue to learn about openness, humility, dialogue, and grace, as we face the challenges of building peaceful environments in a new era. Synchronicity gives us a way to imagine

communities as:

1. Interconnected
2. Filled with untapped spiritual potentials
3. Called to the work of liberation.

(Lorenz 2006. p. 12).

Leaders need a new cognitive capacity that involves paying attention to the intangible (implicit, direct knowing. (author's remark)) sources of knowledge and knowing that requires the ability to focus on:

1. the behavioural level of reality
2. the level of emerging patterns of relationships
3. "ability to access the "source" - what we call the blind spot - the place from which a system operates."
4. ability to "sense and recognise emerging patterns."
5. ability to "position him or herself, personally and organizationally, as part of a larger generative force that will reshape the world."

(Arthur W. 2000 p. 7).

9.3 Additional Findings

9.3.1. Holistic Synchronistic Model

I have tried as much as possible to chart the flow of synchronicity as presented by participants. When writing about synchronicity others have focused on the minutiae of where synchronicity occurs in people's lives or its connection to leadership complexity (Shelton D. 2002). But I have attempted, and hopefully to some extent succeeded, to chart the big picture of synchronicity, moving from needs to meaningful occurrence of "out of the blue" events, leading to results, which produce a sense of awe, which leads to deeper results by understanding the definition of synchronicity, facilitating factors and process of synchronicity, which leads on via a greater sense of awe to a life of synchronicity where leaders, by developing certain qualities,

can manifest synchronistic results for themselves, their teams and organisations.

The major finding is a comprehensive and holistic model which charts as much as possible the beginning of synchronistic happenings and events through to understanding the results that they bring and the transformation in the belief pattern of the individual. The model presents a holistic structure and shows the interrelated aspects of synchronicity. In this I followed the advice of Gioia:

If the data structure is the anatomy of the coming theory, then the grounded model is the physiology of that theory. The writing in the Grounded Theory section articulates and weaves together the workings of this anatomy and physiology to produce a dynamic inductive model that describes or explains the processes and phenomena under investigation.

(Gioia D. 2012, p. 23)

Based on the research I can assert that:

- Experiencing synchronicity was reported in the research groups, where an observer has out of the blue events happen to him or her which are meaningful
- There are messages that leaders receive at opportune times in their lives that guide them in a beneficial way. My research participants reported some very specific benefits from synchronicity. These include: help with practical issues such as finding jobs, receiving medical healthcare; help in career development by meeting a significant future business partner, finding a lawyer to help with business; being given access to an understanding of death at an early age in a way that transforms the subsequent approach to life.

- Participants felt connected to an energy or “higher operating principle” that they felt had their best interests at heart, and as a result of their encounter with synchronicity were interested to explore further their understanding of issues beyond time and space.

9.3.2. Synchronicity Mechanism

Both the reports of participants and ideas from Morphic Fields and Quantum Entanglement seem to suggest a mechanism for synchronicity. Quantum Entanglement suggests that an a-causal connection beyond time and space is a possibility (Radin D. 2006), and Morphic Fields suggests that we can connect with a storehouse of memories (Sheldrake R. 1999). Participant stories suggest a potential sequence in synchronicity. This is worthy of further study from the perspective of the understanding a potential synchronicity mechanism.

9.3.3. Awe, Being Not-Alone, Connectedness, Meaningfulness

Research participants report experiencing a feeling of awe that they thought contributed to an understanding of why they persisted with synchronicity and synchronicity persisted with them. They said that synchronicity gave a sense of purpose that reassured them that they were not alone and that they are connected to others. This has been mentioned by others (Hocoy D. 2012), but here it is linked explicitly to comprehensive grounded theory research on synchronicity and leadership as reported by participants.

9.3.4. A Life of Synchronicity

One of the concluding assertions in the research is that synchronicity becomes such a regular happening and leads to what I have called a "life of synchronicity". A life of synchronicity talks about a holistic model indicating that synchronicity is a journey beginning with conscious or unconscious needs which can lead to living a life based on synchronicity. This means deepening a sense of awe by observing day by day how something outside of ourselves can bring meaning. Participants reported that synchronicity is not something only related to the smaller things in life. If we are open to it and notice its trajectory in our lives, it can begin to be the lens through which we view our whole life.

9.3.5. Benefits of Synchronicity to the Leader

Participants in this research report that synchronicity touches all aspects of their life, their life as a leader as well as their personal life. It is not something that we switch off or on. This grounded theory research outlines potential benefits of synchronicity to leaders as individuals, as leaders, to their teams and their organisations.

9.4 The Unique Nature of this Research

There has been interesting work done by previous researchers (Satori J. 1996, Brown-Winston P. 2012) on synchronicity and leadership and this work builds on their findings. What I have attempted to do is build a grounded theory model of synchronicity and leadership in a way that opens the way to explore this phenomenon even further. The unique nature of the research is seen as follows:

1. This is the first research on synchronicity and leadership using a grounded theory methodology, which is an appropriate methodology to explore and identify a new theory so that future research can develop.
2. The research attempts to suggest a holistic model moving from the needs of the observer to attracting meaningful events, to suggesting a synchronicity definition, to factors that facilitate synchronicity, to a process of the unfolding of synchronicity through to a life of synchronicity and then suggesting the qualities needed by the leader to be open to synchronicity. It is an attempt to build a model showing the flow of synchronicity upon which others can build.
3. This is a modest attempt at a multicultural study of synchronicity and leadership. The research comprised two groups; one a group of 18 women; eight from Africa, one from Asia, three North Americans, two South Americans and four Europeans. The participants involved in the second project of individual interviews were from North America, Eastern Europe, Austria, Singapore, Japan and the UK. It is interesting to note that despite this cultural diversity each nationality expressed a connection with an energy beyond themselves. Looking at the cultural aspects of synchronicity and leadership more comprehensively than I was able to would be a helpful future project.
4. This research on synchronicity and leadership includes representatives from both the private and the public sector, a potential further area of research would be to examine the prevalence of synchronicity in these two sectors.

9.5 Moving from Research ON Synchronicity to Creating Space FOR Synchronicity

This research examines the synchronicity and leadership field by identifying a new holistic flow model of synchronicity based on my research with organisational leaders, as well as exploring the literature for models which 'hint' at the existence of synchronicity. The research did not take us further into why people resisted synchronicity or why they were so wedded to the Newtonian paradigm. This I consider being a major stumbling block in the shift to a new paradigm of leadership which can explore synchronicity. Participants in this research indicated that they thought the problem lay in fear of being ridiculed by colleagues in a work place where the logical and Newtonian paradigms were still strong. I reflected on possible further reasons for this fear which I outline below:

9.5.1. Why People Hang on to the Newtonian Paradigm

(expressed as first-person statements)

1. I am too comfortable with what I have. I am afraid that choosing something new will destroy what I have.
2. The logical, linear process makes sense, whereas emotional and new age ideas are not controllable. I am afraid of losing control.
3. A logical, linear process is "knowable". A synchronistic path where I need to trust and risk is not "knowable", and therefore there are no guarantees. I prefer the knowable.
4. If I follow the path of synchronicity in a results-oriented logical world, I may lose my position and status.
5. Most of my peers follow the logical, linear path and I do not want to be out of step with my peers.
6. Believing in quantum energy or the quantum field concerns me

because it opens up a world of meaning and purpose beyond my day to day experience. I am not interested in knowing what is out there beyond time and space. I prefer the "known".

7. My MBA did not teach me about synchronicity and therefore if it turns out to be true, then maybe my MBA was a waste of time and money.
8. I am concerned about promotion, and most of the people involved in making decisions about my promotion do not believe in looking at the spiritual world, so I don't want to jeopardise my career by rocking the boat.

These were powerful reasons not to change and whilst considering this difficulty I came across a review in the UK Financial Times of the book *A Culture of Growth: The Origins of the Modern Economy* by Mokyr (Mokyr J. 2016) in which he said that most innovations in the economy come not because of technological advances but because of new ideas which flood the minds of the entrepreneurial class. These come from great institutions and great thinkers who cause a paradigm shift. I believe that new thinkers (Radin D. 2006, Jaworski J. 2012, Shelton D. 2002, Wheatley M. 2006, Baets W. 2005, McCraty R. 2012, Beitman B. 2016, Schwartz G. 2017, McGregor T & R 2010) and new institutions are emerging (HeartMath Institute, Noetic Sciences Institute, ICLIF) that can help advance interest in synchronicity.

So how do we move from research ON synchronicity to creating space FOR synchronicity on the leadership agenda? How do we silence those fears that synchronicity is a new age phenomenon and therefore unreliable? I believe there are five ways:

1. Understanding the new science of quantum mechanics and how it impacts on leadership
2. Consciously letting go of the old Newtonian paradigm.
3. Making space in the leadership agenda for synchronicity.
4. Supporting and encouraging institutions that will help us achieve points 1, 2 and 3.
5. Supporting and encouraging thinkers who will help us achieve points 1, 2 and 3.

9.5.2. Synchronicity and Leadership Pioneers

There are many thinkers and institutions that give hope to accelerate the shift to the new quantum paradigm and create space for synchronicity and leadership. To illustrate this, I decided to choose institutions and individuals that are beacons of possibility in the shift towards making space for synchronicity in the world of leadership.

Joseph Jaworski

I have earlier outlined Jaworski's contribution to this area, and I consider him to be 'first amongst equals' in the field of synchronicity and leadership. His ground breaking book *Synchronicity* (1996) followed by *Source* (2010) almost single-handedly created a link between leadership and synchronicity and reignited interest in the field by giving us a very personal narrative of one person's search for meaning illuminated by synchronicity. He identified many insights of how synchronicity and source are connected to the practice of leadership, and he continues to impact organisations through his consulting work. His comment mentioned in chapter one bears repetition as an indication of his influence on the leadership field "A true leader is one

who sets the stage on which predictable miracles, synchronistic in nature, can and do occur". (Jaworski J. 1996 p. 182).

Walter Baets

I have chosen Walter Baets as a beacon of possibility because he has credibility in the academic world as dean of a business school and because he understands the world of quantum physics, complexity and synchronicity; indeed he is one of the very few people who write succinctly of these subjects. In the synchronicity field activated by my research, I was fortunate enough to meet him. The fact that I met him at Lourdes, one of the world's great spiritual centres, where we were both speaking, added to the knowing that we were connected through synchronicity. I did not know that he had written on synchronicity and when I came across his name as a writer on synchronicity I realised that I had met him. Statements such as the one below coupled with his work over many years speak of his ongoing commitment to and, interest in the field.

To summarise the essential of all these theories we can say that quantum reality, which is expressed in non-locality, synchronicity and entanglement, is promising for offering new understanding for a more efficient harmony of the concept of causality in management and the economy, and hence in any complex system. Instead of talking about causality, we would do better to talk about synchronicity (coincidence). (Baets W. 2009, p. 11)

HeartMath Institute

I have a relationship with HeartMath going back to 1999 when I first visited them, and remember being impressed by their vision and their rigorous scientific research. So it was interesting that during my research I was certified by HeartMath to present their ideas, which have deepened my

understanding of their work. My visit to their HQ in Boulder Creek California allowed me to meet one of my research participants. In particular, the work of Rollin McCraty continues to push the boundaries of how our heart energy connects with the resonances of the earth to give a potential mechanism for synchronicity. They have conducted research with entrepreneurs on their ability to attract success by explaining how the heart can anticipate and connect with future events through a process of heart-based wave fields of bio-emotional energy:

Briefly, the energetic resonance between the entrepreneur's psychophysiological systems and the nonlocal object of interest establishes a two-way quantum-holographic communication channel between the percipient and the object. The incoming wave field of energy radiating from the object to the percipient contains quantum-level information about the object's future which is experienced as intuition. The outgoing wave field of bio-emotional energy from the entrepreneur contains a quantum hologram encoding the entrepreneur's mental intention as energetic information which is communicated back to the nonlocal object. Part of the energy wave field containing the quantum hologram is absorbed by the object and the information it contains in -forms—gives shape to—the object's future organisation and behaviour.

(Bradley R. 2010, p.11)

With it's established reputation with government, the military and major global and US companies, and it's heart, intuitive, pre-cognition and coherence research, HeartMath continues to make space for the exploration of the potential of synchronicity to provide answers in the leadership and organisational field.

Institute of Noetic Sciences and Dean Radin

Founded by Apollo 14 astronaut Edgar Mitchell who when travelling

back to Earth, having just walked on the moon, had an experience for which nothing in his life had prepared him. On the home page of the Noetic Sciences website it is described as follows:

As he approached the planet, we know as home, he was filled with an inner conviction as certain as any mathematical equation he'd ever solved. He knew that the beautiful blue world to which he was returning is part of a living system, harmonious and whole—and that we all participate, as he expressed it later, "in a universe of consciousness."

(www.noetic.org.com)

Focused on consciousness research, the Institute of Noetic Sciences is a nonprofit organisation which has a global community dedicated to the realisation of our human potential. Their goal is: "to create a shift in consciousness worldwide—where people recognise that we are all part of an interconnected whole and are inspired to take action to help humanity and the planet thrive." (www.noetic.org). Dean Radin is Senior Scientist at IONS whose books *The Conscious Universe* (1997), and *Entangled Minds* (2006), made a big impression on my thinking about synchronicity. The careful and detailed research that Radin has undertaken have removed much of the doubt about the existence of an energy field beyond time and space.

Today we know that entanglement is not just an abstract theoretical concept it has repeatedly been demonstrated in physics laboratories around the world since 1972.

(Radin D. 2006, p. 14)

What strikes me about Dean Radin is his certainty of the world of quantum physics and PSI (indicated in the statement above) because of his knowledge of seemingly every piece of research into PSI (parapsychological or psychic

faculties or phenomena) ever done. During the conducting of this research, we found each other at the same conference in 2013. The following Youtube video also tells of an extraordinary synchronicity experience that happened to Radin.

(<https://www.youtube.com/watch?v=Aan5hiQYINs>)

ICLIF and Rajeev Peshawaria

Rajeev Peshawaria is Chief Executive Officer and Executive Director the ICLIF Leadership and Governance Centre in Malaysia and is one the few academics who are working on quantum mechanics and leadership.

For two decades, I've puzzled over a fundamental paradox: on the one hand, companies globally spend billions each year on leadership development, yet on the other hand, most continue to report an acute shortage of good leaders within their ranks. After much research and practical experience, I am becoming increasingly convinced that we may be looking for leadership advice in too narrow space. Instead of just management and psychology books (and training programmes) produced largely by business school professors, the secret of great leadership might lie at the confluence of quantum mechanics, neuroscience, biology and spirituality.

(Peshawaria R. 2014, p.1)

He talks about the Shaolin monks of China who routinely demonstrate feats of human strength, like breaking bars of steel with their heads, or chopping stones into pieces with their bare hands, by just focussed intention. He throws out the following challenge:

- What if we could communicate with each other over great distances without using the internet or telephony, just by beaming our thoughts?
- What if we could acquire knowledge without reading or listening to someone speak?
- What if we could alter physical reality with just our thoughts?
- What if we could affect our genes with our thoughts?

- And what if we could break steel or stone just by concentrating our mental energy on it?

(Peshawaria R. 2014, R. p.4)

In his work at ICLIF Peshawaria runs conferences and research programs to share his ideas and attracts some of the leading speakers in this field. Along with Baets, he is one of the few leadership academics working in this area.

Lynne McTaggart

Lynne McTaggart, author of *The Field* (McTaggart L. 2008) and *The Bond* (McTaggart L. 2011), is working with leading physicists and psychologists at University of Arizona, Princeton University, the International Institute of Biophysics, Cambridge University and the Institute of Noetic Sciences in “The Intention Experiment”. She is involved in a series of scientifically controlled, web-based experiments testing the power of intention to change the physical world. Thousands of volunteers from 30 countries around the world have participated in Intention Experiments (www.theintentionexperiment.com/the-experiments). Lynne’s experiments have had some remarkable results in various situations to help reduce violence. She is to be applauded for taking the quantum connection to its logical conclusion and working with difficult world issues. I had the good fortune to meet her in Kuala Lumpur in 2013 and to attend her on line workshops where she conducted impressive experiments where people half way across the world were able to read each other's minds online.

Bernard Beitman

Dr Bernard Beitman is the first psychiatrist since Jung to originate a systematic study of synchronicities. He developed a scale of looking at synchronistic coincidences which he calls the Weird Coincidence scale

(Beitman B. 2009). The author of many articles on synchronicity he is the author of Connecting with Coincidence (Beitman B. 2016) and is the founder of Coincidence Studies which focuses on "weird" coincidences characterised by time, similarity, surprise and ownership (Beitman B. 2011). His work links coincidence, serendipity and synchronicity and makes space for the field by consistently sharing examples of synchronicity through his work as a psychiatrist, university professor and writer on his website and radio show.

Gary Schwartz

Dr Gary Schwartz of the University of Arizona in Tucson and is a leading scientist working in the areas of energy psychology and spiritual psychology to advance the evolution of post-materialist psychology and science. A major part of his research is in the science of synchronous events and documenting complex synchronistic events in daily life. I include him as a synchronicity pioneer as for many years he has worked at making space for synchronicity by reporting and analysing numerous stories both in the personal and leadership domain. His latest book Super Synchronicity: Where Science and Spirit Meet (Schwartz G. 2017) makes a contribution to helping us understand both the practical and mysterious aspects of synchronicity.

Trish McGregor and Rob McGregor

This husband and wife team are making space for synchronicity and leadership first by charting a variety of stories from their own lives and the lives of others (2010), but also by maintaining the public's interest in synchronicity through the media. They are among the few who are exploring the potential that global events have for addressing human kind as a whole, and their work looks creatively at how global political situations could be linked to synchronicity.

All these thinkers and Institutes hold hope for the future in spreading the message of the quantum world, and while doing the fieldwork of my PhD, I have met all of them. I call them beacons of possibility in the quantum world and their consistent pushing of boundaries will slowly but surely move the Newtonian paradigm.

9.6 Possibilities and Future Research

This research was about the connection between Leadership and Synchronicity, and so the main interest for me is to imagine how research on Synchronicity can help the leader thrive in the 21st century. In a world of leadership which has shifted from the great man theory, through to trait management, and from transactional to transformational leadership there is now taking place a steady but slow paradigm shift from Newtonian thinking to quantum thinking. Synchronicity talks of that world where people are entangled and where the leader's repertoire of causal decision-making tools are potentially enhanced with one that is a-causal.

From this and other research, we know that some leaders are already working with synchronicity, and it is to be hoped that those leaders will be more vocal. To those leaders for whom synchronicity is a new topic, maybe reading of about this topic will spark their interest, and perhaps the suggestions outlined in the following points may help both them, their teams and their organisations explore synchronicity further.

My hope is that leaders will:

1. Move from a fragmented to a holistic view of themselves.
2. Move from a transactional to a relationship paradigm of leadership.

3. Move from understanding general synchronicity to a knowledge of its specifics.
4. Understand that as well as being a phenomenon concerned with the personal, synchronicity is also an approach for organisational and global issues.
5. Look at connections to the non-material aspects of life.
6. Recognise that according to the HeartMath research the heart can sense energetic fields and that there are various exercises and qualities that can deepen heart intelligence.
7. Understand that synchronicity can affect both small and bigger issues in life.

I will now outline the areas for further research linked to the suggestions.

9.6.1. Holistic Leadership

In a Newtonian dualistic world, we often separate the head from our heart, our heart from our senses and our senses from our spirit. Synchronicity shifts us to a holistic paradigm which acknowledges all that we are: our senses, our mind, our emotions and our spirit. Holism is "a theory that the universe and especially living nature is correctly seen regarding interacting wholes (as of living organisms) that are more than the mere sum of elementary particles ". (Merriam-Webster Dictionary). Synchronicity moves us to a paradigm that encompasses body, mind, heart and spirit, where we fully honour all the parts of ourselves and treat the other as a full human being, not as another cog in the machine of organisational production. The need for this was reflected at the University of Massachusetts conference "Going Public with Spirituality in Work and Higher Education" whose aim was

to rethink and reinvigorate work and university toward the development of a more integrative institution:

In the Western Enlightenment tradition, our epistemological predilections separate subject and object, personal and public, emotion and reason. Such separations—while powerful in producing certain forms of knowledge—have left many people in the academy with a gnawing feeling of fragmentation and isolation. Ultimately, they have limited our capacity to create more integrative, more fulfilling modes of working and learning together. A transformative agenda is needed to move us beyond the limitations of the past and enable spirituality to become an ally of reason and rationality in the education of wise people and the generation of richer, more integrative knowledge.

(Miller W. 2000, p. 1)

With a focus on linking us to an acausal knowing that integrates head with heart synchronicity can potentially help foster such integrative and holistic knowledge:

Research Suggestion: We need comprehensive research into the factors which open us to synchronicity. Organisations are places for results, and if leaders are to embrace synchronicity they will need to understand that a more integrated and fulfilling way of living and working also produces more engaged individuals and results". It is stories that keep this phenomenon alive, and to that end, we need more examples and research into synchronicity from the leadership domain that tells of how synchronicity manifests results in the workplace.

9.6.2. Relationships

Ken Gergen in his ground-breaking book *Relational Being* (Gergen K. 2009) expresses the need for a shift as follows:

The vast bulk of writing on leadership primarily represents variations on the single melody of bounded being. Most leadership theories presume that leadership potential resides within the person. None of the qualities attributed to good leaders stands alone. Alone one cannot be inspiring, visionary, humble, or flexible. These qualities are achievements of a co-active process in which others affirmation is essential.

(Gergen K. 2009 p. 331)

Gergen talks about the “bounded being”; meaning that I as a human being find my boundary where my skin ends, and the “outside” begins. It is a philosophy which essentially says I'm separate from the other. Gergen argues that our whole world is built on this notion of separateness, despite all of the advances in quantum physics which say we are connected and entangled. He argues that much of an academic research does not take into account the other and that it deifies rationality as opposed to the relationship:

Consider some major criteria of excellence in scholarly writing called verbal economy, logical coherence, clarity, dispassionate demeanour, comprehensiveness, and certainty. Such criteria can all be derived from a modernist construction of ideal reasoning. This tradition places a heavy burden on the individual scholar. To step outside the accepted practices of writing is to risk being labelled a second-rate mind.

(Gergen K. 2009 p. 331)

Synchronicity with its focus on entanglement and connection with the other could perhaps make a difference in the way that we write in academia.

In this relationship worldview, the notion of entanglement taken from quantum mechanics does help us understand our connection to the whole world, and realise that everything we do impact the rest of the world one way or another. Synchronicity tells us that we are all potentially connected or

entangled and is a possible signal of a move to a “relational-being” paradigm.

Research Suggestion: Synchronicity is all about connection, with ourselves, with the quantum field but particularly with the "other". If as quantum physics suggests, we are entangled then transforming our relationships with others is crucial. In Gergen's concepts of moving from the "bounded being" of individualism to embrace relationships, he is using the cultural dimensions of individualism, and its opposite collectivism, which is all about care for and sensitivity to the "other". What I would suggest is cross-cultural research that examines cultures that are more collective and relationship oriented to examine further their stories and concepts related to synchronicity. I found no research on this topic, but from my observations when I present synchronicity to relationship oriented cultures they are less sceptical than task focused individualist cultures. What I have noticed in my cross-cultural leadership work is that some Asian countries are more open to talking about how their beliefs influence them as leaders, as compared to some European countries who do not share these types of issues so easily. Such research across cultures would help us understand the environmental and cultural factors that influencesynchronicity.

9.6.3. Towards a Practice of Synchronicity

It is my hope that with the increasing openness to synchronicity leaders will make more effective, and projects are more successful. Mary Guidon notices in her counselling practice:

Generally, synchronicity is life offering events that appear out of nowhere and make implementation of decisions effortless. This may be the key. I tell clients who are stuck and feel blocked that if they are knocking their heads against a wall, it is now

time to move to the open door. It may be that synchronicity marks the way to that door.

(Guidon M. 2011, p. 205)

While recognising the contribution of the work of Otto Scharmer and his Theory U, we need to know more about how we access the "trap door at the bottom of the "U"; or how do we access "Source". Meditative practices help us to keep an open mind, an open heart and an open will. Whatever you call synchronicity whether it's Sheldrake's Morphic Fields, or Jung's collective unconscious, or Jaworski's source, or the great mind of the universe, we need practices and practising to keep us open to its influence. More research is needed on this.

Research Suggestion: There are many articles and research on the details of synchronicity but very few on the overall model of the phenomenon. One of the key results flowing from this research is the grounded theory model, based on participant's sharing of the flow of synchronicity. Given that this is a holistic model of synchronicity, we need more research that produces other theories of the flow of synchronicity, with a focus on practical results and practising.

9.6.4. Connection with the World

If synchronicity can help with personal decisions, then understanding the underlying definition and mechanism of synchronicity can help with the larger world issues. When there are natural disasters and times of political upheaval, a synchronicity approach can build bridges and intuit ways forward. One thinks of the "I have a dream speech" from Martin Luther or the symbolism of Nelson Mandela in "knowing" that forgiveness and reconciliation were the way forward in South Africa. These were acts of

connecting with the future and enabling nations or groups to benefit from this intuitive and synchronistic moments. The benefit of connecting with the future could also be very specific. Lorenz (2006) reports:

After the disaster at Chernobyl in 1986, interviews showed that many of people had dreamed in advance that the plant was unsafe and a nuclear accident was imminent. If there had been space to hear these dreams and explore their meaning seriously in the community, the worst nuclear catastrophe in Europe might have been avoided. During the last several centuries of scientific thinking, the notion that one could know something about the future based on a dream, vision, or sensory impression has been a clear marker for mental illness rather than knowledge.

(Lorenz R. 2006, P.4)

I resonate with the vision of Lorenz that synchronicity can connect us with a sense of purpose, at the community, national and global level:

Synchronicity gives us a way to imagine communities as interconnected, filled with untapped spiritual potentials, and called to the work of liberation.”

(Lorenz 2006. p. 12).

Research Suggestion: The Chernobyl story of residents dreaming of the disaster before it happened (Lorenz H. 2006) is a real example of how synchronicity could have had a practical benefit and could have saved thousands of lives. Research on world events and the potential place of synchronicity could be beneficial, for it could be that world events are already heralded by synchronistic events, which go unreported. It would be interesting to understand how world leaders and politicians already connect with synchronicity.

9.6.5. Connecting with Spirit

Synchronicity could be seen as a potential guidance system that reaches into the affairs of humans giving them a nudge in the right direction when they are off-course. Whatever an individual's personal belief the participants in this research reported that there was a spiritual aspect to synchronicity. Harvey reports the need to create a space to discuss the spiritual aspects of life:

I find that leaders who wield extraordinary influence in a wide variety of venues are deeply concerned about the spiritual side of their leadership roles, and they are starved for opportunities to discuss it.

(Harvey 2001 p. 375).

There is no doubt that spirit in leadership and organisations is a topic that is gaining increasing attention. Over the past decade, interest has grown in workplace spirituality in the popular press as well as among leadership scholars, practitioners, and professionals. The Academy of Management has an interest group on Management, Spirituality, and Religion and in 2002, there were more than 200 titles on spirituality and work listed on Amazon. Writings on leadership and spirituality have increased (Bowling, 2001; Fairholm M., 1997; Fry L 2004) as well as research on spirituality in the workplace (Reave 2005, Bolman and Deal 1995; Brown, 2001; Fairholm M, 1997). Brown in her study on generative leadership expresses this shift in the following way:

As the spiritual sense becomes more developed, some people have become aware of synchronistic occurrences that move them successful endeavours with minimal effort on their part to achieve the goal. What we may think of as a trend is a universal phenomenon. With higher education being heavily indoctrinated with empirical sciences, leaders may find it difficult voicing personal spiritual experiences. To make

the intrinsic, tacit knowledge of all extrinsic they need a forum to dialogue and expose the secret society of leaders with a new way of knowing.

(Brown-Winston P. 2003, p 223)

Synchronicity is a phenomenon which indicates a potential connection beyond time and space, with which we can connect, which influences our lives, and which has our best interests at heart, and which some people link with the spiritual.

Research Suggestion: One of the participants in this research said that "we need to bring spirit into corporate life". As explained above this is a big topic, but there is very little research about the connection of spirit and synchronicity. Jaworski in his book *Source* (2012) reported on different world religions and the connection beyond time and space to an active spiritual energy. Although hinted at in this research, a thorough analysis of synchronicity and its link to different spiritual and religious traditions was not my focus. In a world where there is so much conflict based on spiritual issues, it would be interesting to explore the potential benefit that could be found in examining synchronicity in these different spiritual traditions.

9.6.6. Leading with Heart

Through the work of the HeartMath Institute, we now know more the impact of intuition on the heart on our lives (McCraty R., 2012). Intuition was mentioned by the research participants as an important factor in being open to synchronicity. It would be useful to explore further the connection between heart, intuition and synchronicity.

Research Suggestion: Future research could examine what are the qualities that link heart, intuition and synchronicity. We know from the HeartMath

research that the heart is a mediator for intuition and precognition or sensing the future, and it would be useful to examine the further the heart's role in synchronicity. This research suggested six leadership qualities (courage, love, authenticity, spirituality, intuition and commitment) as qualities that seem to help attract synchronicity. This is however only one study, hence further research into the link between these qualities would be useful.

9.6.7. A Life of Synchronicity

Synchronicity is a potential way of approaching life:

Each of our lives is a story, and synchronistic events call our attention to the structure of the story. Those unique coincidences which we call synchronistic make us aware again and again of the beauty, order and connectedness of the tales we are living.
(Hopcke R. 1997)

Once a first synchronicity has been experienced and then the second and third one happens, you begin to realise that this is not a temporary one-off event; and you receive deeper and deeper meanings from your synchronicities as well as more and more interesting results. The participants reported that they began to see synchronicity as a way of life and a potential indication of how the world might work.

Research Suggestion The research suggests a holistic approach to synchronicity and leadership. Therefore research into those who have consciously used synchronicity throughout their life as a leader would be useful. The Norwegian CEO referred to earlier in the dissertation who told me that he did not let his staff know that he used intuition in his decision making would be a perfect example of the sort of person to be involved in such research. By understanding the role of synchronicity as an ongoing

phenomenon that influences the whole of one's life would bring greater clarity to the field on how far that influence extends.

9.7 Synchronistic Inquiry

In this research, I developed a new approach to research called **Synchronistic Inquiry**. This was born when my supervisor David Cooperrider asked me to choose my participants using synchronicity. I then discovered and read further about Rosemary Anderson's Intuitive Inquiry research method:

Euro-American culture tends to suppress intuitive processes, especially body-based knowings such as proprioception and kinesthesia. Nonetheless, be brave! This deep listening and witnessing to intuition in research has a greater capacity to unfold into new ways of theorising and envisioning that are closer to lived experience than do the rationalistic styles that dominate much of world culture and scientific discourse. (Anderson R. 2011, p. 328)

I realised on reading about Intuitive Inquiry that through David's suggestion I had unwittingly uncovered a potential new model of research which I have called Synchronistic Inquiry (SI). SI might be useful for both academic and leadership application, in that it would help both leaders and academics explore how ideas and guidance can emerge through synchronicity as well as through the mind. The skeleton outline and structure of SI is:

1. Get clear on the issue or question on which you need to receive advice.
2. Through out the next period pay special attention to your environment and anything that comes into your life that is different and unplanned, anything that comes "out of the blue".

3. Pay attention to anything that registers in your thought, emotion or body. Remember this must not be anything that would normally turn up in your life or something that you caused to happen. Your intuition is often a guide. When it happens, there is an opening up feeling in the body.
4. Reflect on what this new thing that turns up says about the issue that you are facing. A sense of meaning is felt that this event, thought, or person contributes in some way to your life.
5. Take action and follow what the synchronicity is saying.
6. Monitor results.

Let me give an example. In 2008 I was conducting a workshop with an organisation in Bhutan that had come to the end of its life and was closing down; the workshop was to help the management team think about and plan the future. We were camping by a beautiful river in the uplands of Bhutan, and it occurred to me to do a Synchronistic Inquiry exercise. I asked each participant to think of the major question they had regarding their future. Once they were all clear on the question, I sent them out on 30 minutes walking meditation and asked them to notice anything in the environment that spoke to them. In essence, they followed the process as in points 1-5 above. The CEO came back with the following story:

My question was whether or not I should retire and go home to Europe or take one final job. As I began the walking meditation, a dog attached himself to me and began to follow me and in fact followed me the whole time. I thought nothing of it and despite trying did not see anything that jumped out at me as significant. Then I remembered my dog was waiting for me at home in Australia and I realised that I missed him. I realised that the dog following me was a symbol of all the comforts of

home which in fact I am missing. I then realised that retiring and going home would not be such a bad choice after all.

(Private conversation between Author and Manager)

This was a career-defining moment for the manager which he happened upon in a synchronistic way. He had been reflecting a great deal on whether he should return home, and could not come to a conclusion. The simple experience of the SI exercise and the walk in the mountain had brought him to the conclusion that it was time to go home. He had a need to be resolved, and the meaningful coincidence of being followed by the dog helped him come to a resolution. I realise that I have utilised Synchronistic Inquiry all my life and during this research process over the last years I also know that whatever I needed has come to me in the form of connection to the right book, article or person.

Synchronistic Inquiry (SI) could be a new methodology for exploring Synchronicity and Leadership that has come from this research.

9.8 A New Leadership Paradigm

It was Neils Bohr, the quantum physicist who said:

If you do not get schwindlig [dizzy] sometimes when you think about these things, then you have not really understood it [quantum theory]. - Neils Bohr

(Radin D. 2009, p.1)

Throughout the years of this research, I have also been rather dizzy, and I must admit I too do not fully understand quantum theory. I came to the research clear about wanting to find out more about synchronicity, and that has happened, and I find that here at the end of the research I realise it is also something to which I am more committed. I have always been good at

attracting things to me, but now I know that my path for the next period in my life is sharing synchronicity with leaders. As I look back over the years of this research, I realise that in classic synchronicity tradition I had attracted to me a variety of events and people that had helped me on my way, exactly when I needed them. In all of that time, I have slowly but surely come to realise that working with synchronicity is something significant for me. It has become almost like a calling, and I am sure it will continue to come to my aid as I continue to explore synchronicity and leadership.

The Wordsworth poem at the start of this dissertation suggested that the “divine spark” fades away as we leave childhood, and my question was “DOES IT?” For me the answer is clear: It only fades away if we let it. The words of Anderson speak to me of why I conducted this research,

I am not interested in what I think you should study or even in what you want to study. I am interested in what the Sacred asks of you—beyond our egos and projections.

(Anderson R. 2016, website home page)

I like the modest and non-religious Merriam-Webster Dictionary definition of sacred, “something which is entitled to reverence and respect”. In the end, whatever you think synchronicity is about, it is for me a phenomenon that deserves my reverence and respect because it has opened up many doors for me throughout this PhD journey.

I was enabled to move from the relative discomfort of my first university, and it's classical, traditional research to the research space that is Taos; I corresponded with Joseph Jaworski whose ground breaking books have inspired so many; I have spent three days with Ken and Mary Gergen; presented on synchronicity at Lourdes where I met Louis Fry and Walter Baets; spent a week with David Peat in Italy (who has written extensively on

synchronicity and worked with David Bohm); met and worked with Lynne McTaggart; met Dean Radin of IONS; met and worked with HeartMath and Rollin McCraty; spent time with Stephen Makri and learnt about his serendipity work; learnt enormously from Cynthia Cavalli; corresponded with Jessika Satori about her work with entrepreneurs; and had the absolute privilege to work with David Cooperrider who challenged me to be a poet; talking to him when I was looking for another university was the best of synchronicity.

All through the life of this PhD, synchronicity has come to my aid at exactly the right time, opening doors and lighting my forward path.

I will continue to dream big for I am convinced that, as Wordsworth implies, synchronicity reveals the divine spark that we bring into this world when “Trailing Clouds of Glory” and that it helps us find our calling, transform ourselves, move into a new world of quantum leadership and thus potentially transform ourselves and the world.

I finish with a poem written by me during this research and a medieval woodcut which is one of my favourite synchronicity images. It shows a person straddled between 2 worlds. It graphically says to me that we are at all times in two worlds: the world of current reality and the world of possibility.

Synchronicity has the potential to open us to that world of possibility.

THE GODDESS OF SYNCHRONICITY

A great event (or small) meets you in full flood
Sweeping O'er your consciousness
And letting you know you are loved
Call it whatever you will, I call her a goddess
Bedecked in all her majesty
Providing just the thing you needed
She chides you, Supports you, Comforts you, Makes you brave and
courageous
But whatever it is, if you listen, When her work is done
And you are set down once more
Life is never the same
For the Goddess of Synchronicity has come calling.

Philip Merry



Figure 12
Wood Carving – Earth and Heaven

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